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THE TWO OLIVE-BRANCHES.

THE law and the prophets, which we have seen represented by two Cherubims, we shall now find represented by two olive-trees, or branches, in Zacheriah and by two witnesses in Revelations. If we may suppose that Zerubbabel stands as a figure of Christ, which is too evident to need proof, it will be easy to see the mystery of the olive-trees. In Revelations these olive-trees are called witnesses, olive-trees and candlesticks. In Zacheriah they are called the two anointed ones, that stand by the Lord of the whole earth. See Zach. iv. 2, "And behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps which are upon the top thereof."

This golden candlestick is Christ, whom the prophets just before calls the BRANCH and represents him by a STONE on which there should be SEVEN EYES. These SEVEN EYES are called SEVEN LAMPS in the above quotation. In verse 10, they are called, "THE EYES OF THE LORD, which run to and fro through the whole earth." These SEVEN are called the SEVEN SPIRITS of God in Rev. v. 6, "And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders stood a Lamb, as it had been slain, having SEVEN HORNS AND SEVEN EYES, WHICH ARE THE SEVEN SPIRITS OF GOD SENT FORTH INTO ALL THE EARTH." By connecting these scriptures it appears evident that Christ is this golden candlestick, in whom dwells all the treasures of wisdom and knowledge, represented by the perfect number SEVEN applied to LAMPS, EYES and SPIRITS. Verse 3, "and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof." Verse 14, "These are the two anointed ones, that stand by the Lord of the whole earth." Christ is

LORD OF ALL. See now what the two olive-trees stand by the candlestick for. According to verses 11, 12, they emptied the golden oil through golden pipes into the bowl of the candlestick. This is done by bearing witness, as they are called the **TWO WITNESSES** in Rev. xi. In the witness which they give, they testify of Jesus. When Jesus, in the presence of Peter, James and John, was transfigured on the mount, "Behold there appeared unto them Moses and Elias talking with him." Moses stood as the representation of the Law, and Elias of the Prophets. Their making their appearance at the transfiguration of Jesus was to shew that his glory was their fulfilment. See Rev. xix. 10, "I am thy fellow-servant, and of thy brethren that have the testimony of Jesus. Worship God : for the testimony of Jesus is the spirit of prophecy." St. Luke xxiv. 25, 26, 27, "Then he said unto them, O fools, and slow of heart to believe all that the Prophets have spoken ! Ought not Christ to have suffered these things, and to enter into his glory ? And beginning at Moses and all the Prophets, he expounded unto them in all the scriptures the things concerning himself." In that all-important sermon which the risen Jesus preached to the two travelling brethren, he drew forth the **GOLDEN OIL** from Moses and all the Prophets as from two olive-trees. This oil burning in the golden candlestick gave the light of the knowledge of the glory of God in the face of Jesus to the two brethren, and caused their hearts to burn within them. St. John i. 45, "We have found him of whom Moses in the Law, and the Prophets, did write, Jesus of Nazareth, the son of Joseph." The Law and the Prophets represented by Moses and Elias are the two witnesses, (according to the foregoing scriptures and arguments,) and this will appear still more evident by the following illustration, See Rev. xi. 3, "And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and three score days, clothed in sack-cloth."

Commentators agree in taking the above days for years, and likewise the three days and an half noticed in the 9th verse, for three prophetic years and an half, which, reckoning three hundred and sixty days for a year, amount to the number of days noticed in the 3d verse above quoted. The forty and two months also mentioned in the 2d verse, reckoning thirty days for a month, which was the usual method of Hebrew calculation, amount to one thousand two hundred and three score days, the same as above. Also the time, times and half a time mentioned in chap. xii. 14, reckoning a time for a year, make the above three years

and an half. Now as all these times exactly agree, it may be considered safe to conclude that the time that the Gentiles were to tread the holy city under foot, the time of the two witnesses prophecying in sackcloth, the time of their dead bodies lying in the street of the great City, which spiritually is called Sodom and Egypt, and not permitted to be put in graves and the time of the woman in the wilderness are all one and the same time, which is one thousand two hundred and sixty years. The 7th verse of the 11. Chapter posibly may be so understood as to render those times more confused. It is there said. "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and shall kill them". If we understand their finishing their testimony to signify their having completed the time of their prophecying in sackcloth, it will suppose that this time closes when we have supposed it begins. But it is not necessary to understand the 7th verse in this way, but that these two witnesses have, in the face of the world, declared their testimony, which provokes the beast to make war against them. They being overcome by the beast and killed, signifies the obscurity into which the spirit of the law and the spirit of prophecy were driven by the doctrine of antichrist. Prophecying was declared to be at an end and the spirit of the law which is life was converted into death. The scriptures of the Old and New Testaments, which without the spirit of the law and the spirit of prophecy are a dead letter, are the two bodies of the two witnesses which are not put in graves, that is, the antichristian church has kept the letter of these Testaments, but have denied the spirit of them. And this is what is meant by their prophecying clothed with sackcloth; for this dead letter remaining on them, obscures their light. The powers ascribed to the two witnesses in the 5th and 6th verses are those which were exercised by Moses and Elias or Elijah. "And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." The wonders wrought by Moses in the land of Egypt and those wrought by the Prophet Elijah are remarkably similar to those above quoted. St. James says chap. v. 17, "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by

the space of three years and six months." It is worthy of notice that the time spoken of here should be the same as in Revelations before noticed. Though it seems enough has been said to satisfy the mind that we are right in our opinion of the two witnesses, yet it may be edifying to notice some more divine pictures in this mystery. The particulars related in 1 Kings xvii. are worthy of notice. It seems that Elijah banished himself from the presence of Ahab, because he had shut heaven that neither dew nor rain should come upon the earth, for which Ahab was displeased with him.

The reign of Ahab may represent the reign of the beast in Revelations, the drought in the land of Israel for the space of three years and six months, exactly suits to the time of antichrist's reign described in Revelations; and the exilement of the Prophet may signify the death of the two witnesses as we have before seen. The poor distressed widow to whom the Lord sent the Prophet, is a just figure of the woman in the 12th of Rev. who fled into the wilderness. Her son may signify Christ. His sickness which was so sore that no breath was left in him, may represent the lifeless state in which Christ has appeared through the reign of antichrist. His being restored to life and to his mother by the Prophet, represents the bringing forth of Christ in the spirit of life and glory, by the testimony of the Prophets, to the everlasting joy of Zion, who will then say of the spirit of prophecy, as the rejoicing mother said to Elijah, "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." Rev. xi. 11, 12, "And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, come up hither. And they ascended up to heaven in a cloud: and their enemies beheld them."

Perhaps the time of the fulfilment of this scripture is in the present day; tho' I think it immaterial as to fixing the precise time of the beginning of the three days and an half. The matter of fact is now very evident, that those Scriptures which according as antichrist has explained them, have been a dead letter and a ministration of death, are now, and have been for some time, rising by the spirit of God and manifesting the signs of life. As fast as this work advances, the enemies of the ministrations of life are filled with fear. And if we may judge from the exertions which are made, it is by no means improper to say

that their fear is GREAT. In obedience to a call from heaven, these two witnesses, being quickened by the spirit of life from God, ascend up to heaven in a cloud, in sight of their enemies. The CLOUD in which these two annointed ones ascend up to heaven, is the CLOUD OF WITNESSES which come forth to convince mankind of the truth of the ministration of life. The heaven to which they ascend is the sublime regions of the Gospel of Jesus Christ and the power of his glory, by which the beast, or man of sin is to be consumed, as with the breath of his mouth, and the brightness of his coming.

See the 7th verse of the 10th of Rev. "But in the days of the voice of the seventh Angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." The sounding of the seventh Angel, succeeds the ascension of the two witnesses. See chap. xi. 15, "And the seventh Angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." This scene opens the mysteries of the prophets and of them who have spoken of the glory of the redeemer, which our eyes long to see, even the kingdoms of this world become the kingdoms of our Lord and of his Christ, that he may reign for ever and ever.

For the encouragement of the few, who appear like a little cloud, in the testimony of the ministration of life, proclaiming; with great voices in heaven, that the kingdom of this world belong to Christ Jesus, let them remember the sudden increase of the type. See 1 Kings xviii. 44, "And it came to pass, at the seventh time, that he said, behold there ariseth a little cloud out of the sea, like a man's hand." 45, "And it came to pass, in the mean while, that the heavens were black with clouds and wind, and there was a great rain."

The universal reign of Christ Jesus, brought about and effected through the instrumentality of the two witnesses as has been illustrated, very beautifully accords with the words of the blessed Saviour, recorded in Mat. xxii. 37—40, "Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

When the true spirit of the law and the prophets, as by Christ himself explained, shall have fully and completely quickened the

scriptures to the understanding of Zion's watchmen, then they will see eye to eye, and they will be the ministers of PEACE. No wrath nor condemnation will then be proclaimed for Gospel. She who hath been persecuted will come up from the wilderness, perfumed with the frankincense of those merchants who deal in the merchandize and revenue of the wisdom of God.

"He that testifieth these things, saith, surely I come quickly : Amen. Even so, come, Lord Jesus."

THE RESURRECTION OF THE DEAD.

THE subject of the resurrection of the dead requires that we investigate it with great caution. The safest method is to keep close to the divine word, speculative opinions being of no profit. The mode in which the blessed Saviour managed an argument on this subject, with the Sadducees, who denied the resurrection, may be revived as our example, as he confined himself to the scriptures and the power of God. His argument being sufficient to confound and put those learned opponents to silence, may by the blessing of God, give the candid inquirer divine light on the subject.

The Sadducees were disposed to rest the argument on the Scriptures, and stated a case for Christ to manage agreeably to what Moses had commanded. The case they stated was of seven brethren, who, agreeably to what Moses commanded, married one woman. Their question was, whose wife this woman should be in the resurrection ? The Saviour did not endeavour to draw the minds of his opponents from the Scriptures, but answers them as follows. See St. Mat. xxii. 29—32, "Jesus answered and said unto them, ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage ; but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob ? God is not the God of the dead, but of the living." The force of this argument, which completely silenced the Sadducees, is this, 1st. You acknowledge that God spake to Moses, and by Moses to the people. 2d. Notwithstanding you are believers in Moses by profession, you are ignorant of the sentiments found in his writings, and it would even seem that

you never read Moses so as to know whether he supported the doctrine of the resurrection or not. 3d. When God spake to Moses, saying, *I am* the God of Abraham, and the God of Isaac, and the God of Jacob, can you reasonably suppose that there were not, at that time, such beings of God, as Abraham, Isaac and Jacob? You will acknowledge that it is a self-evident fact, that God is not the God of the dead, but of the living.

We here see that to allow the above argument to be good, we must allow Abraham, Isaac and Jacob were alive unto God, at the time when God said to Moses, *I am* the God of Abraham, the God of Isaac and the God of Jacob. And also we must allow that in granting this fact, we consent to the doctrine of the resurrection as taught by Christ himself.

In the scripture where St. Luke mentions this dispute between Christ and the Sadducees, Christ concludes his answer by saying, "God is not the God of the dead, but of the living, FOR ALL LIVE UNTO HIM." In this addition to the text quoted from Matthew, there is no other SENTIMENT expressed than what is expressed without it; it is however, more definite in the idea, that as it is with Abraham, Isaac and Jacob, in respect to the resurrection, so it is with all mankind. Taught of Jesus, St. Paul corroborates the above sentiment in a number of passages. See Rom. xiv. 7, 8, 9, "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." It may be well to notice here, that the risen Saviour is Lord of those who are dead, as it respects this animal life, but that those who are thus dead, live unto God, in the sense which Christ argued the resurrection. The resurrection of Jesus Christ from the dead is a fact on which the truth of the Gospel, as preached by Christ and his Apostles, as also by the Prophets, evidently rests.

In due season Christ foretold his death and resurrection to his twelve disciples, so that when those things should take place, they might be the more prepared to believe and be confirmed in them. See Mat. xx. 17, 18, 19, "And Jesus, going up to Jerusalem, took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the

third day he shall rise again". These were things, all of which, the twelve could judge of by the power of their senses. They could certainly know when they went to Jerusalem, they knew of Christ's being betrayed by Judas to the Chief Priests and scribes, they knew that the Romans must put him to death if he was crucified, as the Jews were not allowed so much power under the Roman Government, they also knew that he was crucified. All those particulars, we may suppose, they could not have been deceived in. Now it appears reasonable to conclude that if these twelve disciples had not been as fully convinced of the resurrection of Christ, as they were of the beforementioned particulars, which Christ connected with it, in his account to them, above quoted, they never would afterwards have appeared as his disciples, vindicating his gospel and his resurrection. See St. Luke xxiv where is given an account of the opportunity which Christ gave the disciples to satisfy them of the real fact that he was risen from the dead.

The two brethren who went to Emmaus, to whom Christ made himself known, had a lengthy conversation with him on the way, not knowing who he was. This communication consisted. 1st. Of his enquiring of them the subject of their conversation. 2d. Of their answer to him which is worthy of notice. Cleopas with surprise asks Christ if he is only a stranger in Jerusalem and has not known the things which have come to pass there in those days? By this it seems the subject of their conversation must be known to all those who dwelt in Jerusalem and its neighbourhood. Christ asks still, what things? And receives for answer a particular detail of those things concerning himself which had taken place, until the answer comes to the subject of the resurrection, and there the matter is related in an honest artless manner. The two brethren supposed that they were giving this relation to a stranger who knew nothing of the whole matter. Now if they had been dishonest men, disposed to use the craft of imposters to make this stranger believe, what they knew was false, (viz) that he who was crucified had actually risen from the dead, they would undoubtedly have stated it as a fact which they knew to be true. But this they do not do; but say that certain women, of their company, made them astonished, who were early at the sepulchre, and not finding the body, came and said that they had seen a vision of Angels, who told them that he was alive. They further add, and certain of them that were with us, went to the sepulchre, and found it even so as the women had said; but him they saw not. It is evident that

this story was not told with a design to impose a belief of the resurrection on the mind of this, supposed, stranger ; for it does not carry the idea that those who told it fully believed that fact themselves. Nor does it carry the idea that those who went to the sepulchre and found it as the women had told them, fully believed that he had risen from the dead.

3d. Christ then proceeds, not to make himself known to them, but to expound the scriptures of Moses and all the Prophets, to show that Christ ought to suffer these things, and to enter into his glory. This shows very plainly that Moses and all the Prophets had given evidence of the death and resurrection of Christ, which shows, what I first stated, that the resurrection of Christ is a truth on which the gospel rests. As this most luminous explanation of the law of Moses and the scriptures of the Prophets was closed, which had already made such an impression on the minds of the two brethren as caused their hearts to burn within them, they drew near to the city, when Christ made as if he would have gone further, but being constrained he consented to abide with them. "And it came to pass, as he sat at meat with them, he took bread, and blessed it, and break, and gave to them. And their eyes were opened, and they knew him ; and he vanished out of their sight."

These two disciples surely must have known that it was the same person who sat at meat with them, break bread and blessed it, that was with them on the way, if that were the case. This shows that if they saw Jesus at meat with them at Emmaus then it was he who was with them on the way.

These disciples were acquainted with the person of Christ, and if they knew him, they knew him as an acquaintance. They had been acquainted with his manner of breaking bread and blessing it, which perhaps first struck the idea of him to their mind, when they saw him perform that office.

These circumstances, together with his vanishing out of their sight, convinced these two brethren that Christ Jesus had actually rose from the dead, and no doubt such circumstances would convince the most confirmed unbeliever on earth. As might rationally be expected, these two brethren immediately returned, that night, to Jerusalem and found the eleven gathered together and them that were with them, saying the Lord is risen indeed, and hath appeared unto Simon. They then related to this large company, what they had seen, and how Jesus was known unto them in breaking of bread. "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace

be unto you." This appearance produces fearful terrors in the first instance, but he does not leave them in this consternation, but reasons with them as follows. "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself. Handle me, and see: for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet." This filled them with joy and wonder. He then asked them if they had any meat? "And they gave him a piece of a broiled fish and of an honey-comb. And he took it and did eat before them. And said unto them, these are the words which I spake unto you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me." He then opened their understandings to understand the scriptures. And said unto them, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." This was as good an opportunity for the disciples to be fully satisfied of the truth of the resurrection of that man with whom they had had a long and very circumstantial acquaintance, as was necessary. They could not have been deceived. Those circumstances would convince any rational man, however confirmed in unbelief, of the same fact. But, the objector says, it is possible that those disciples were impostors, that they framed the story and the above circumstances and palmed them on the people for truth. To this objection, which is the only one to be made, we reply. 1st. It was not possible in the nature of things, that a company of men in that day should plan a fraud in the days of Moses, prosecute it through all the different ages of the Jewish church, and then ripen it into effect. The WONDERS of the EVIDENCES of THIS THING, are as great as the WONDERS of nature, in its utmost sublimity, within the reach of human thought. Who ever can believe that a fraudulent religion, or a religion which is an imposture could have been begun in the days of Moses, and grow and ripen through so many different ages, by types, symbols, prophecies and remarkable events, and finally establish itself by the conviction of many different nations to the belief of its principles, resting the whole on the fact of the resurrection of a man from the dead, who in fact, never did rise from the dead, can believe the most improbable things which might be conjectured.

2d. Impostors never undertake the work of deception for the purpose of depriving themselves of every thing which dishonest and ambitious men are in love with. The disciples of Christ in vindicating his gospel and his resurrection, espoused a persecuted cause, in which they knew their leader had lost his life. What had they to encourage them in this wickedness? The smiting approbations of a good conscience, they must have known, would never soothe them in the rugged path of persecution in which they travelled. They could not have expected any reward, but evil, from God or man.

3d. As Jesus had informed his disciples that he should rise from the dead, it is according to the dictates of reason to suppose, that if he had not risen from the dead, according to his word, they would then have believed that he was an impostor, and would have forsaken his cause at once, even if they had been deceived before. We will suppose for a case, that an impostor should rise up in New England, under the pretension of reviving the true religion of Christ, laying it to the charge of our Christian clergy, in general, of having corrupted the gospel with traditional notions, forms and creeds. He should make this people believe that he could work miracles, such as healing the sick with a word, opening the eyes of the blind, healing all manner of infirmities among the people, and even raising the dead. He should attach to himself a few strict followers who should attend him every where he went; and should draw after him a promiscuous croud of people to hear him preach. He should state, in such a way as to have it generally known, that the clergy, being violently opposed to him, would use their influence with the civil authority, against him, and finally put him to death; and that on the third day after his execution, he should rise from the dead. Thus he goes on deceiving the people, for several years. He finally tells his disciples that he must go to Boston the capital of Massachusetts where he shall be betrayed by one of them, into the hands of his enemies and that they will condemn him to death, that they will execute him and that he shall rise the third day after. He goes to Boston, is immediately arrested, has his trial, is condemned to die, the day of his execution comes, vast multitudes collect to see the impostor die. His disciples now forsake him, many however, feel so attached to him still, that they follow at a distance weeping in a bitter manner. He is executed, as he dies, he prays in a most fervent manner to God to forgive those who have been active in procuring his condemnation. He is tak-

en down from the gallows and put into a sepulchre, or tomb. It is now suggested to the authority that this impostor had taught the people and his disciples that he should rise from the dead the third day after his execution, and a watch is placed at the tomb to prevent any fraud being committed by his disciples. The third day comes, he does not rise. After this, however so many might have been deceived before, and led away after such an impostor, can any man in his reason, believe that any body would appear as his disciples.

We will further suppose that the disciples of this man collect together and agree to such a base and abominable fraud as to say that they had actually seen their leader alive since he was executed, and likewise agree to preach the same reformation which the impostor preached, and to urge the propriety and reality of their doctrine on the authority of the resurrection of their leader. After they had thus agreed on the deceit they collect together in a certain place in Boston, and it should be immediately known that they were together, and that they presumed to say that their leader had risen, and that they had seen him and known him in breaking of bread, in consequence of which, thousands of people should collect to hear what these impostors should say, and they should affirm that they had seen their leader alive after his execution, who can we reasonably believe would give the least head or credit to what they said ? Can we believe that such wicked men would establish a doctrine founded on such a fact which was utterly false, and even thousands to the belief of it, even in the neighbourhood where the fraud was invented ?

4th. If Christ and his disciples were impostors, there must have been some evil planned against the public or some individuals which would, in some way, operate to the gratification of some unrighteous vanity of theirs ; but this has never been discovered by any of the keen eyed enemies of the gospel. The first is, Christ never sought to gratify unlawful ambition or pride, but rebuked it in others, preached and practised the purest morality of any man on earth, preached a doctrine which was well supported by the ancient writings which the Jews held sacred ; he never attempted to disturb the affairs of state, he never promised any earthly reward to his disciples, but forewarned them that they must forsake the world and endure sore persecutions and at last death, if they were faithful in his cause. It was under those circumstances that he engaged the witnesses of his resurrection to faithfulness in his ministry of mercy.

5th. There are five well-known books now extant, and in our

houses, which were written by different authors very near the time that Jesus Christ suffered death, which all agree in proof of the fact of the resurrection of Christ. The four Evangelists were written as histories of the life, preaching, miracles, persecutions, death and resurrection of Jesus Christ. The Acts of the Apostles contains a history, founded on the fact of the resurrection, of the preaching, travels, miracles and persecutions of the Apostles who published abroad to the world the Gospel of Christ. Those books were, in very early times, translated into different languages, have ever been considered, since they were written, as containing a just and faithful account of the facts which they relate, they have been written and commented on by a vast number of authors in every century since, and are quoted as undoubted authority by more authors than any other books in the world. These books also contain an account of the institutions of certain ordinances which have been practised from the time of their institution until now, and the Gospel according to those authors, is believed by many nations, of many languages, (that is the Gospel is believed to be divine.) The sacrament of the Lord's supper is a standing evidence of the truth of the thing of which it was instituted as a celebration. Besides those books there are a number of epistles, written by the Apostles of Jesus Christ, which in a very masterly manner set forth the doctrine of the Gospel, founded on the fact of the resurrection, which contains the purest religion ever propagated among men, teaching mankind to deny every species of ungodliness and all hurtful lusts, to live sober, Godly lives, to exercise love and charity towards all mankind, not excepting our enemies. This religion teaches us the will and purpose of our Creator in cleansing the world from all sin and of delivering it from all consequent evil, and finally of perfecting its most bitter enemies, in a divine knowledge of its principles and in reconciliation to holiness.

There are likewise the writings of Moses, which are the most ancient in the world, which bear the marks of credibility, the writings of Hebrew historians and Prophets which all agree in directing our minds to the person, ministry and offices of Jesus Christ. These writings are kept in the hands of the Jews, who accordingly as those Prophets foretold, rejected their expected Messiah, and have ever held Moses as their prophet, in expectation that God would send them another leader. These books having been kept and held sacred by the Jews, is present positive proof that they were not written by Christians, since the Christiana era.

6th. The hope of life and immortality inspired by the Gospel is one of the greatest blessings, and in fact the greatest, with which our race of beings have been favoured. There is not a sincere believer in the gospel in the world, but would be willing to part with every other enjoyment in this world, rather than to part with this. The most wretched, poor, miserable, despised of all mankind, speaking in relation to what we call earthly things and circumstances, will break out in songs of joy and gladness, with praise and thanksgiving to God, the moment they release the hope of the gospel. It appears reasonable to conclude that a fact on which such a glorious fabric is built must be something more than a mere fraud.

It is sometimes said, though it cannot with propriety be stated as an objection to the resurrection, that the thing is incomprehensible and therefore is not entitled to belief. But this is reasoning as much to the expence of every principle in natural philosophy, as to those of the gospel, or even the particular of the resurrection. There is nothing of which we have a perfect comprehension of all its relations. We cannot comprehend how man first came into being, yet we are capable of demonstrating to our understandings, by the the order of propagating our species, that there must have existed a man and a woman who had not a natural father and mother as we all have. We know to our full satisfaction, that there never was a house built of timber, brick or stone, but of such timber which was once growing in the tree, before it was converted into a house; or of such brick as was formed of clay or earth before it was converted into a building; or of such stone which lay in its natural quarry before it was erected into an edifice by art. As well as we know these self evident facts, so well we know there was a time when there were no such buildings on earth.

By such refutations our minds are carried back to events which are as mysterious to us as the resurrection of Christ or of any other deceased person. Therefore the incomprehensibility of a thing stated to be true, is no argument that it is not true.

The foregoing observations in regard to the evidences which the Apostles had, and we at this day are in possession of by which we believe in Christ, are by no means considered as a formal dissertation on a subject of such magnitude but they are here inserted only as a few of the numerous arguments in favour of the fact of which an opinion was to be illustrated from the scriptures. And this, though not contemplated at the be-

ginning of this subject, was thought proper to accompany the illustration, which we will now pursue a little further, The whole of the 15th chapter in Paul's 1st Epistle to the Corinthians seems to have been designed to confirm and establish the Corinthians in the belief of the resurrection. He first states the truth of the gospel which he had before preached to them, which they had received and wherein they stood, and by which they were saved unless they had belived in vain. He then reminds them of the manner in which he began to preach among them. "For I delivered unto you first of all that which I received, how that Christ died for our sins, according to the scriptures; and that he was burried, and that he rose again the third day, according to the scriptures." Note, the scriptures to which the Apostle here alludes, must be those of Moses and the Prophets, as the scriptures of the New Testament were not at that time compiled into a book. He goes on, "And that he was seen of Cephas, then of the twelve : After that he was seen of above five hundred brethren at once ; of whom the greater part remain unto this present, but some are fallen asleep." Here St. Paul gave his enemies as fair an opportunity to detect him, as was possible, admitting Christ did not rise from the dead. No body but a mad man would make such a statement knowing it to be false. He still goes on. "After that he was seen of James ; then of all the Apostles. And last of all he was seen of me also, as of one born out of due time."

He then states the low opinion which he entertained of himself on account of having persecuted the church of God, and then proceeds to reprove some among them for saying that there was no resurrection of the dead.

In this reproof he writes this remarkable passage, "But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God : because we have testified of God that he raised up Christ ; whom he raised not up, if so be that the dead rise not." This passage fully accords with what has been before stated, that the resurrection of Christ Jesus is a fact on which the truth of the Gospel rests. It shows also that the Apostle was not only sensible that he was acting the part of a false witness on the supposition that Christ was not risen from the dead, but that he was ready and willing to be put to the test of his honesty and veracity, as an evidence, or a witness in this case. He had just before, as has been noticed, informed the Corinthians that Christ

was seen of more than five hundred brethren at once, after his resurrection, of which number of witnesses the greater part were then alive. But it is worthy of observation that the truth of the resurrection did not, by any means, wholly depend on the testimony of those who were eye witnesses of the fact, for its support and confirmation in the minds of others, for if that had been the case the people must have had to depend on human testimony, but it is evident that this was not the case. At Jerusalem, on the day of Pentecost, Peter preached to a multitude of people the resurrection of Christ, and adduced the testimony of David, in whom the Jews put great confidence, to show that the resurrection is the fulfilment of his prophecy; but there was such an additional manifestation of divine agency on that occasion, that no mention was made of the veracity of Peter, but those who heard, being Jews devout men out of every nation under heaven, marvelled that they heard every man in his own tongue wherein he was born. The happy result of this day's preaching was the addition of about three thousand believers in the resurrection of Jesus Christ, to the Church.

This first of miracles, wrought for the purpose of accompanying the testimony of the Apostles with divine evidence of the resurrection, is here noticed that the reader may, from this instance, trace the wonderful works of God which attended the Apostles ministering in confirmation of their testimony in evidence of the resurrection.

There may be queries, rather of a speculative kind, in some minds, respecting the bodies which we shall have in the coming world, and the Apostle in the 15th of Corinthians, may not be perfectly understood as to that point, but there can be no question about the ultimatum at which he directed his argument, and that, to us, is all which ought to be considered important. He shows the order of the divine economy as it is written. "The first man Adam was made a living soul, the last Adam was made a quickening spirit. The first man is of the earth, earthly, the second man is the lord from heaven. As is the earthly, such are they also that are earthly, and is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly we shall also bear the image of the heavenly." He likewise shows in as plain a manner as possible that this resurrection into the image of the heavenly man, would be as universal as the death in the earthly man.

For this purpose he speaks of Christ as the first fruits of them that slept. "For since by man came death, by man came also the

resurrection of the dead. For as in Adam all die, **EVEN** so in Christ shall all be made alive." That this Apostle believed that there is immediate enjoyment after death in the presence of Christ, seems to be shown by his words to the Philippians see chap. i. 23. "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." This is evidently the greatest excellency of the gospel. It gives the soul of the believer victory over death, and presents, to the eye of faith, the blessed society of Jesus the brightness of the father's glory, promising to the weary sin-sick traveller final sanctification through the blood of the everlasting covenant. With great propriety did St. Peter call this faith **PRECIOUS**. If it be proper to call the most valuable things of this world precious, how much more shall that be called precious without which the present life is a barren wilderness, and which promises immortal life and riches in the world to come? If people in general were not blind to their own interest, would they not be daily seeking after those things which are laid up for them who love him, who is the giver of every good and perfect gift?

OF THE SECOND DEATH.

The second death, spoken of in several passages in revelations, has been generally understood to signify a state of never-ending misery in the coming world; where far the greatest part of mankind will experience the pain of positive torment with every possible aggravation, as long as God exists, as a just reward for the sins they have committed in this life. This sentiment is supposed to be held forth and vindicated by the general tenor of scripture where it treats on the subject of punishment for sin, or of rewarding mankind according to their works.

For some considerable time past this sentiment has been doubted, by many in this country, as it has by some perhaps in the most of Christian countries ever since the days of the Apostles. However, even among those who have been fully satisfied, from the general tenor of scripture, that the opinion of the endless misery of God's rational offspring is not a truth which the wisdom of God saw fit to incorporate in the body of divine revelation, there are many who are still so much under the influence of traditional sentiments and notions, that when they read of the second death they hardly know in what light to view it.

This difficulty is nothing more than what might rationally be expected, for it is undoubtedly true that sentiments and opinions which are erroneous, having been imbibed in youth while the mind is tender and susceptible of quick and deep impressions, frequently never cease to act in some degree on the mind while the person lives, notwithstanding, perhaps he may see cause to change the general sentiments of his mind in respect to religion.

It is a fact noticed in the scriptures, that those Jews who were converted to Christianity were superstitiously fond of the ceremonies of the law of Moses, while those who were converted from heathen idolatry, frequently retained some superstitious reverence for an idol.

Such powerful influences are by no means so easily shook off as many may imagine, and while they think they are well purged from the old leaven of the Pharisees, some tinctures may still continue to agitate the affections and to blend the mind. Under such disguised and improper influence, no reasonable doubt ought to be entertained, that in the reformation from Popery, the Protestants retained some doctrines of the Catholic church which are as characteristic of the beast as any in their whole creed; and while the reformers paid great attention to apply the power of cleansing to the outside, too much uncleanness which lay within was passed by unnoticed.

Of all those doctrines which constitute the dark mystery of iniquity, and stand in opposition to the doctrine of the gospel of life, none can, with equal right, challenge so high a rank as that of the never-ending, unmerciful punishment above mentioned. Should we consider this doctrine in relation to the character which it gives to the father of our spirits, it must shock the mind with very sensible surprise, to see those cruelties which marked the characters of heathen gods, sublimated to infinity in the merciful Jehovah whose tender mercies are over all his works. Nor does the consideration of this sentiment in relation to its effects on the human heart, any more endear it to the embrace of those affections, which having been turned into the current of gospel grace, extend a Christian charity to all mankind.

Being confident that the foregoing remarks, on the doctrine of endless punishment, are uncontrovertible in the nature of things, it is conceived to be perfectly safe to begin our examination of the second death with an expectation of finding it to stand on different ground from the commonly received opinion.

If the result of the present disquisitions prove a disappointment

ment to those who are in the habit of believing in the common opinion, this disappointment must be a very happy one, for if this result differ from the common opinion, it must of necessity, issue in something better, as it is impossible that it should in any thing worse.

As we take the scriptures for our guide, wherever this guide leads we ought to be willing to go, and by no means compel our pilots on to rocks and quicksands for the sake of gratifying notions erroneously formed.

The death of which an illustration is to be attempted, being called the "second death" renders it necessary that we inquire, *to what death is it second?*

Therefore labours on this general subject may be properly directed to ascertain,

1st. That death to which the second death may be properly considered second. And,

2d. The second death, and its similarity to the first.

The general opinion represents those deaths as different in their nature and circumstances as is possible to conceive. The first death is supposed to be the death of the body, and the second a state of never-ending misery.

The death of the body consists in a total extinction of life with all its appendages. In this situation there is no sense of desire, no sense of pain, or pleasure; no hopes, of course no disappointment; no love, nor fear; in short no happiness nor misery. Second to this, it is believed that a state of positive sufferings in the eternal world is properly placed, but we think erroneously. One moment of rational reflection would suggest the greater propriety of calling the above mentioned state of punishment, the second life; because in such a supposed state there are many appendages which bear a likeness to the life of man in this world, while there is not one which bears the least resemblance of the death of the body. The death which it seems proper to state as the first death is the apostacy of the Jewish church, which apostacy we shall find to be called or represented as a death. See St. John viii. 21, "Then said Jesus again unto them, I go my way, and ye shall seek me and shall die in your sins: whither I go ye cannot come." 24, "I said, therefore, unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins." The common opinion that Christ spake in the above quotations, of the death of the body, is corrected by the 51st verse of the same chapter. "Verily, verily, I say unto you, if a man keep my

sayings, he shall never see death." Jesus could not mean here that a man could avoid seeing the death of the body by keeping his sayings, but that a man might avoid seeing that death which those would die who did not believe in him.

Keep in mind that this death in sin is a consequence which the Saviour connects with unbelief, in the words following.—“For if ye believe not that I am he ye shall die in your sins.” A few scriptures relating to the unbelief of the Jews, and the state of death and condemnation into which their unbelief brought them, will here be considered. St. John xii. 37—41. “But though he had done so many miracles before them, yet they believed not in him; that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, he hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory and spake of him” Mat. xiii. 13, 14, 15. “Therefore speak I to them in parables: because they seeing, see not: and hearing, they hear not; neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, by hearing ye shall hear and shall not understand; and seeing, ye shall see, and shall not perceive; for this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.”

Rom. xi. 7—10 “What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (according as it is written, God hath given them the spirit of slumber, eyes that they should not see and ears that they should not hear) unto this day. And David saith, let their table be made a snare, and a trap, and a stumbling block, and a recompence unto them: let their eyes be darkened that they may not see, and bow down their back alway.” Dan xii. 2, “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”

This passage in Daniel very fitly corresponds with the words of St. Paul before quoted, “The election hath obtained it and the rest were blinded,” the dust of the earth in which the Jewish Church was asleep, was the carnal ordinances of the law, and

the added traditions by which they made the law void. St. John v. 28, 29, "Marvel not at this; for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." St. Mat. xxv. 46, "And they shall go away into everlasting punishment: but the righteous into life eternal." For an illustration of the passage quoted from Daniel, that quoted from St. John v. and this in St. Matthew the reader is referred to No 2d p. 85. Those scriptures which I have quoted in this case are generally understood to refer to the same state of endless punishment which is supposed to be denominated the second death in Revelations.

But it is worthy of notice that the state of condemnation, into which unbelief brought the Jews, is never called, in scripture, the SECOND DEATH, though it is represented as a death.—The plain reason is, it being a death of unbelief and apostacy under the first dispensation, or Covenant, it is the first, and not the second death.

That the state of condemnation into which the Jewish Church fell, is not a state of endless punishment, is evident from many scriptures, particularly Rom. 11. where the Apostle continues his discourse from the above quotation, "I say then, have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." Verse 15, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead." And more to this effect may be seen in the same chapter.

2d. The death which the scriptures represent as second to the death which has been here illustrated, is the apostacy of the Christian church, and the state of condemnation connected with it. To this subject our minds may be directed by the following scriptures.

Heb. x. 26—29. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of Judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' Law died without mercy under two or three witnesses: of how much soever punishment, suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the

spirit of Grace?" Rom. xi. 20, 21, 22, "Well, because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear : for if God spared not the natural branches, take heed lest he also spare not thee.

Behold, therefore, the goodness and severity of God : on them which fell, severity ; but towards thee, goodness, if thou continue in his goodness : otherwise thou also shalt be cut off." The evident meaning of the Apostle here, is, on the Jews who **FELL**, God's severity fell ; and if you, Gentile believers, do not continue by faith in God's goodness, you also will receive the severity of God, in being cut off, as the unbelieving Jews were broken off through unbelief. 2 Thes. ii. 3, "Let no man deceive you by any means : for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." St. Paul spoke of the fall of the Jews in the quotation above, and here he speaks of the falling away of the Christian church and of the setting up of the man of sin. The blessed Jesus who sowed the word of the kingdom, in the hearts of the believers, knowing that this falling away, in the then future age of the church, would take place according to the signs given under the law by the travel of the Jewish church, represented it in his usual method, by a parable. See St. Mat. xiii. 24, 25, &c. "Another parable put he forth unto them, saying, the kingdom of heaven is likened unto a man which sowed good seed in his field : but while men slept his enemy came and sowed tares among the wheat, and went his way, &c. 1 Tim. iv. 1, "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

The first passage where the words *second death* occur, stands in such a connection as to render its meaning easy to understand. And it will appear, on a careful examination, not only to favour the idea which has been suggested, but to contain, argument within itself, to satisfy Christian professors, in general, that the second death does not mean a state of endless punishment.—See Rev. ii. 8—11. "And unto the Angel of the Church in Smyrna write ; these things saith the first and the last, which was dead and is alive ; I know thy works, and tribulation, and poverty (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the Synagogue of satan. Fear none of those things which thou shalt suffer : behold, the devil shalt cast some of you into prison, that ye may be tried ; and ye shall have tribulation ten days ; be thou faithful un-

to death, and I will give thee a crown of life. He that hath an ear, let him hear what the spirit saith unto the churches ; he that overcometh shall not be hurt of the second death." Note 1st. This address is to a church of believers, who are exhorted not to fear those things which they had to suffer, to try them. 2d. Those who overcome all the trials which were put upon them, were not to be hurt of the second death. 3d. The fair conclusion is, that those who fell from their stedfastness in the faith and patience of Christ, would be hurt of the second death. 4th It is the opinion of Christian professors in general, that those who are brought to believe in Christ that they may fall away, yet not finally. It is then evident, that those who were believers in him who is the first and the last, who was dead and is alive, were liable by being overcome of the devil, to be hurt of the second death,

The epistle to the church in Sardis is remarkably clear on the subject in discussion, Rev. iii. 1—6, " And unto the Angel of the church in Sardis write ; these things saith he that hath the seven spirits of God, and the seven stars ; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things that remain, that are ready to die : for I have not found thy works perfect before God. Remember, therefore, how thou hast received and heard, and hold fast, and repent. If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names, even in Sardis which have not defiled their garments ; and they shall walk with me in white : for they are worthy. He that overcometh, the same shall be clothed in white raiment ; and I will not blot out his name out of the book of life, but I will confess his name before my father, and before his angels. He that hath an ear, let him hear what the spirit saith unto the churches." Note 1st. The church in Sardis is accused of being DEAD. That this death is the SECOND DEATH, is evident from the text quoted from the apostle to the church of Smyrna. " He that overcometh shall not be hurt of the second death". This shows, as has been noticed, that those who do not overcome, but are overcome, must be hurt of the second death. The church in Sardis had fallen into death, and are exhorted to repent ; they had not overcome, but were overcome, therefore, according to the text, when compared, the church of Sardis had fallen into the SECOND DEATH. 2d. It is acknowledged that there were a few names in Sardis, who had not defiled their garments. This was a testimony against the

greatest part that they had defiled their garments. Those who had not defiled their garments were to walk with him who hath the seven spirits of God and the seven stars, in white, being worthy. This is a testimony, that those who had defiled their garments, should not walk with Christ, because they were not worthy. 3d. To those who overcome, it was promised, that they should be cloathed in white, and that their names should not be blotted out of the book of life, but that their names should be confessed before God and his Angels. This is a plain testimony, that those who had not overcome, but were dead, should not be cloathed in white nor walk with Christ, but that their names should be blotted out of the book of life and disowned before God and his Angels. 4th. In that the text proves that the major part of the church in Sardis, had defiled their garments, it as fully proves that they had garments which were not defiled. And wherein the text shows that those who did not overcome, should have their names blotted out of the book of life, it as fully shows that their names had been written in the book of life, for they could not be blotted out if they were not there.

It may be as well at this time, to see where our researches will end, as any time. See Rev. xx. 14, 15, "And death and hell were cast into the lake of fire. This is the second death, and whosoever was not found written in the book of life was cast into the lake of fire." It is now perfectly plain, that those whose names had been in the book of life, were blotted out, and their names being blotted out, they were cast into the lake of fire, which is called the second death. In the 21st chapter and 8th verse, the above lake of fire is called "the lake which burneth with fire and brimstone : which is the second death."

This fire and brimstone is spoken of in the 14th chapter as follows. See verses 9, 10, 11, "And the third Angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb : and the smoke of their torment ascendeth up forever and ever : and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Note 1st. This fire and brimstone is called the SECOND DEATH, in the quotation from chap. xxi. 8. 2d. This fire

and brimstone is called the wine of the wrath of God in this last quotation. 3d. Those who are set forth to be the sufferers of this second death we learn from the following passages in connection with this above quoted. See chap xxi 8, "But the fearful, and unbelieving and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." In the quotation from the 14th chapter, those characters are distinguished as receiving the mark of the beast, by worshipping the beast, &c. See chap. xiii. 16, 17, "And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their forehead : and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." 4th. According to the quotation from the 14th chapter, the worshipers of the beast are tormented with this fire and brimstone at the same time that they are worshipping the beast. See the text, "And they HAVE no rest day nor night who WORSHIP the beast or his image." This suffering is not only confined to the time when the beast is worshiped, but also to DAY and NIGHT, which shows it to be in this world of error and condemnation. 5th. It is observed, note 2d, that this fire and brimstone is called the wine of the wrath of God. This wrath and the dispensation of it is noticed in the following scriptures. Chap. xv. i, "And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues ; for in them is filled up the wrath of God." Verse 7, "And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth forever and ever." Chap. xvi. 1, 2, "And I heard a great voice out of the temple, saying to the seven angels, go your ways, and pour out the vials of the wrath of God upon the earth. And the first went and poured out his vial upon the earth ; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." This wrath of God, this fire and brimstone, this lake of fire, and this second death are evidently all the same thing ; and nothing can be plainer than that this suffering is on this earth, during the changes of day and night, and while the beast is worshiped. If we carefully examine the whole dispensation of this wrath of God, represented by the pouring out of the seven vials, it will still confirm this opinion. See verse 3, "And the second angel poured out his vial upon the sea ; and it became as the blood of a dead

man : and every living soul died in the sea." See further "The third angel poured out his vial upon the rivers and fountains of waters ; and they became blood." The fourth angel poured out his vial upon the sun, &c. The fifth angel poured out his vial upon the seat of the beast. The sixth angel poured out his vial upon the great river Euphrates. And the seventh angel poured out his vial into the air. What is there in all this, which has the least to do with an eternal state of mankind in a future world ? Will this beast be worshiped in the eternal world ? See chap. xiii. 5, " And there was given unto him a mouth speaking great things, and blasphemies : and power was given unto him to continue forty and two months." This cannot mean an endless duration. This is the same forty and two months which the holy city was to be trodden under foot of the Gentiles, the same forty and two months which the woman was to be in the wilderness, the same as the three days and a half which the dead bodies of the two witnesses were to lie in the street of the great city which we have seen in a former subject to signify one thousand two hundred and sixty years.

The similarity between this second death and the death which has been illustrated as the first, is very evident. The lively oracles of God were given to the Jewish church as they also were to the Christian church. The Jewish church corrupted and made void the law by their traditions, and the Christian church has corrupted and made void the Gospel by their traditions. The Jews denied the holy one and the just, and desired a murderer—and the Christian church have denied the holy Jesus, the just God and the Saviour, and have desired the murderous antichrist. The Jews fell under great condemnation, and the judgments of God were poured out upon them in an awful manner—and the Christian church by reason of similar sins have and are meeting with similar awful and dreadful calamities. They have shed the blood of saints and of martyrs and God hath given them blood to drink for they are worthy.

All these things are noted at large in the scriptures and they are written for our admonition. But as has been noticed, the scriptures do not exclude the apostatised Jewish church from the final benefits of the Gospel, but on the contrary show that the receiving of them shall be life from the dead. So also in the merciful counsels of divine grace, as taught in the scriptures, we find that the beast, who is antichrist, and the worship of the beast, together with the wrath of God, will not eternally last, but will close in due time, and that dispensation of Universal ho-

liness and happiness will commence, which is noted in Rev. xxi. 3, and on, in which it is declared that the tabernacle of God is with men, and that he will dwell with them ; and wipe away all tears from their eyes ; and that there shall be no more DEATH. Here then there must be an end to the SECOND DEATH. It is further said that there shall be no more sorrow nor pain. And the reason given, is, that the former things, (relating to the lake of fire) are passed away, and that he who sits upon the throne should make ALL THINGS NEW.

Altho' there are a great many arguments furnished in the scriptures of the Revelation as well as other parts of the New Testament, by which this subject might be further illustrated, which have not been here noticed, it is conceived that the general subject is made sufficiently plain, to render further arguments unnecessary to be here inserted. Whoever would wish to acquaint themselves with further light on the subject, can easily do it, by comparing the scriptures which treat on the various particulars which have been brought under consideration.

Many, no doubt, who having formed a different opinion, on the subject of the second death, will at first, feel a hesitancy in subscribing to the one suggested in the foregoing investigation : but if the scriptures decide on the ground which has been argued, it is seriously hoped that no professed lovers of divine truth will shut their eyes, willingly against this testimony.

Showing that the scriptures do not support the commonly received doctrine of endless misery, it is hoped, will be gladly approved by all Christian readers, though they may have unhappily imbibed that general sentiment ; as it is evident to every considerate mind, that that doctrine is opposed to all the godlike desires of the real Christian. The character of God, to the understanding of man, relieved from all the odium which the doctrines of antichrist have wickedly charged upon him, will shine with infinite beauty, through the mediation of Christ Jesus, to the reconciliation of those who have been alienated through the ignorance there is in them.

What gross darkness must that have been, which first produced the opinion that the wisdom of God had so disposed of events, that the scheme of divine revelation, through Jesus Christ, issues in God's endless wrath and vindictive vengeance poured out on his own rational offspring, as long as he himself shall exist ?

Can any thing be devised more contrary to the testimony of all those scriptures which speak so fully of the love of God to

the world of mankind ? If God possess an attribute of anger which is to be eternally exercised in administering positive pain and misery to the creatures whom he has made, why should the Holy Ghost speak, by the mouth of David, and say, " His anger endureth but a moment ; in his favour is life : weeping may endure for a night, but joy cometh in the morning."

The better to expose at one view the error of supposing that the condemnation and punishment which divine revelation has attached to those who receive the mark of the beast is endless misery, let us place together the following passages. Rev. xiv. 9, 10, " And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the lamb." Chap. xiii. 16, 17, " And he caused all, both small great, rich and poor, free and bond, to receive a mark in their right hand, or in their forehead : and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Chap. vii. 9, 10, " After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the lamb, clothed with white robes, and palms in their hands ; and cried with a loud voice, saying, salvation to our God which sitteth upon the throne, and unto the lamb." Chap. v. 13, 14, " And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the lamb, for ever and ever. And the four beasts said amen. And the four and twenty Elders fell down and worshiped him that liveth for ever and ever."

OF CHRIST'S PREACHING TO THE SPIRITS IN PRISON.

THE passage which speaks of this preaching is found in 1 Peter iii. 18, and on " For Christ also hath once suffered for sins, the just for the unjust, (that he might bring us to God) being put to death in the flesh, but quickened by the Spirit : by which also he

went and preached unto the spirits in prison ; which some time were disobedient when once the long suffering of God waited in the days of Noah, while the Ark was preparing, wherein few, that is, eight souls, were saved by water." On the above passage, there has been much contention between commentators, whose aim, as it appears, was to accommodate the text to their respective opinions, so as to favour their general sentiments. Protestant commentators, in general, are agreed that the preaching, noticed in the text, was the preaching of Noah to the old world. It is evident, however, that the Protestants were rather driven to such a far-fetched explanation, in order to avoid an idea which they found in the Papal faith, though that idea was more consistent with some of the ancient fathers, than the one they adopted. As long as men are disposed to learn the scriptures how to talk, before they are willing to be taught by them, the scriptures will be forced to speak as many different languages as were spoken at the building of Babel; and with as much confusion.

Our duty is plain, and as easy as it is plain. It is only to let the scripture speak its own most natural language, connecting the divine testimony, and permitting one part to explain to us, what may appear enigmatical in another. It may be proper, in the first place, to carefully examine the passage in Peter with a view to see what it says ; and in the second place it may be proper to allow that the passage says what it really means, and then illustrate the text by the assistance of other passages. The text says 1st. That Christ has once suffered for sins. 2d. That he being just, suffered for the benefit of the unjust. 3d. That the benefit which was designed to result to us, as the unjust, from the sufferings of Christ, is, our being brought to God. 4th. Christ being put to death in the flesh was his suffering for sin, and his being quickened by the Spirit enables him to bring us to God. 5th. Christ having been put to death in the flesh, and quickened by the Spirit, by which he had power to bring sinners to God, he went and preached to the spirits in prison. 6th. These spirits in prison, to whom Christ preached, were disobedient when the long suffering of God waited in the days of Noah. 7th. The preaching to those spirits in prison was performed, by Christ, after he was put to death in the flesh and quickened by the Spirit. The foregoing seven particulars are as plainly expressed in this text as we could reasonably expect that they might be in so few words, nor does it appear that there are any words wanting to carry those ideas with plainness to the mind. As

was proposed, we will now allow that the text really means what it says, and look for an illustration of the disputed part, in other scriptures. The opinion which modern commentators oppose to that of the ancient fathers of the church, is, that the preaching noticed in the text, was performed by the spirit of God in Noah, to the inhabitants of the earth in the days before the flood, while those to whom this preaching was sent were in the flesh.

It has been hinted before that this far-fetched explanation was a mere shift to which Protestant divines were driven ; and on a candid view of the text, it is natural to suppose that something very formidable must have attacked them, to have driven them to such an unwarrantable shift. There is nothing said in the text about the Spirit's preaching, or of Noah's preaching. To how many inhabitants of the old world is it supposeable that Noah could have preached ? The number must have been very few, in comparison with the whole. And yet if he had had the power to preach to every individual of the old world, it ought not to be used to prove that Christ did not preach to their spirits, after he was put to death in the flesh and quickened by the Spirit, as stated in our text. That Jesus Christ does actually possess, as Lord of all, the dead as well as the living. St. Paul shows in Rom. xiv. 7, 8, 9, " For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord : whether we live, therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." St. Peter, seemingly with a design to make this subject as plain as possible, alluding in his 4th chapter, to what he states in his 3d, speaking of those who should give an account to him who is ready to judge both the QUICK and the DEAD, says, verse 6th, " For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." By this the apostle tells us what was preached to the spirits in prison, and what it was preached for. It was the gospel that was preached, and it was preached to those who were not in the flesh, that they might be judged as if they were in the flesh, but that they might live according to God in the Spirit ; even that Spirit which quickened Christ and gave him power to bring us to God. In this subject there is not the least ambiguity, nor is there any other difficulty than that it is as plain and direct a contradiction of the commonly received

pinion, i. e. that there is no mercy to be communicated to those who die in unreconciliation to God, or in unbelief of the gospel, as can possibly be stated. It may be proper, by way of indulgence, to ask which appears most warrantable, either to allow this subject to stand exactly as the scriptures, above quoted, state it, or to contradict those scriptures by limiting the goodness of God without any authority from scripture for so doing ! It is a thing much to be desired and fervently prayed for, that those who so frequently and so earnestly labour to limit the holy one of Israel, in the dispensation of his grace, would pause, and inquire into the authority by which they are to be supported.

The pretension that the sentiment, so plainly taught in those scriptures, which have been considered, is a sentiment which tends to make sinners careless about their future and eternal welfare, not only treats the word of God with impertinence, but is subject to a fair refutation. What right have we to do violence to the scriptures under the pretension that the doctrine taught by them is unwholesome ? If that were the case, where would the blame lie ? It is conceived that Christian modesty ought to silence such impertinent objections ! It is, however, found in the scripture which we have considered, that those spirits, to whom the gospel was preached, with a design that they might live according to God in the spirit, were JUDGED as they who were in the flesh, by him who is the proper judge of the quick and the dead. This judge says, " I will give unto every one of you according to your works." Far be it from the word of God either to encourage the sinner in wickedness, or to discourage him from hoping in divine mercy. God is a just God and a Saviour.

OF THE TIME, COMMONLY CALLED THE MILLENNIUM.

This period of time seems immediately to succeed the reign and kingdom of the beast. Of course, this thousand years may be supposed to have begun, when it may be supposed that the forty and two months, the one thousand two hundred and three score days, the three years and an half, the time, times and half a time, (which all agree in one thousand two hundred and sixty natural years,) closed. Or if it better suit to put the close of antichrist's kingdom in the now future tense, every one may

have his opinion ; though it seems reasonable enough to suppose that satan is so bound now, (as to deceiving the nations,) that he has but little more to do than to vent his spite at the chain of divine truth with which his deceptions are discovered and limited. One important circumstance, which distinguishes this period of time, is noticed in Rev. xx. 4, “ And I saw thrones, and they sat upon them, and Judgment was given unto them : and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark on their foreheads, or in their hands ; and they lived and reigned with Christ a thousand years.”

This passage is misunderstood and misapplied when used to prove that all who have been believers in Christ, in this life, will be raised from the dead, and live here on the earth a thousand years ; for there are none spoken of in the text but those who were BEHEADED for the witness of Jesus. Nor does it well comport with the general character of this book of Revelations, to suppose that those who were beheaded for the witness of Jesus should LITERALLY rise from the dead, and live PERSONALLY on the earth. This notion is no better founded than an opinion would be, that the two witnesses of whom notice has been taken, were two individual persons, who were killed by a literal beast, and whose dead bodies lay above ground in the street of some great city, for one thousand two hundred and three score days ; after which they literally rose from the dead, and ascended up to heaven. Our Christian scribes are subject to error as well as the Jewish scribes. The scribes of old who professed to know the law and the prophets, taught the people to expect Elias the prophet, according to the prophecy of Malachi, but they so misapplied the scripture that they knew him not when he come, and finally he was put to death. See St. Mat. xvii. 10—13, “ And his disciples asked him, saying, why then say the scribes that Elias must first come ? And Jesus answered and said unto them Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not ; but have done unto him whatsoever they listed : likewise shall also the son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.” Those scribes of the Jewish church expected o'd Elijah would come into Jerusalem and espouse their doctrines and principles, and make such a display of divine power in defence of their tenets and traditions, that it would put their opponents to

complete confusion. But so far from their expectations, when Elias came they thought him possessed of the devil ! And why should they not ? For he was wild enough to call them a generation of vipers, and exhorted them to repent ! Such wild confusion and irreligious impiety, might, it is true, incense those learned divines and call forth the worst of their anathemas, but could never inspire them with ever a dream of the good old prophet Elijah.

Is it not possible for Christian scribes, (who profess to understand the law and the testimony, who teach the people soon to expect a glorious day, when those who were beheaded for the witness of Jesus will rise from the dead, make their appearance in defence of their doctrines and traditions, putting to silence every thing which they call error,) to make as great a mistake as the Jewish scribes did ? Is it to be expected that an order of clergy who stands in the very spirit of persecution, which is the great characteristic of the BEAST, should know the features of those who were beheaded for the witness of Jesus, any better than the old scribes did those of Elijah, which were so plainly displayed in John the Baptist ? It is more reasonable to suppose that such an order of clergy should do as their prototype did, and oppose the souls of those who were beheaded for the witness of Jesus, supposing them to be, what they are not, possessed of the devil. The souls of them who were beheaded for the witness of Jesus and for the word of God, are the doctrine, sentiments, and testimony which those bore who were put to death by antichrist. The true testimony of the gospel of Jesus Christ rising into life and prevailing against the doctrines maintained by those who preach a ministration of death and condemnation, is meant by those souls living and reigning with Christ.

If the suggestion in a former subject, that the present time may be the time of the rising of the two witnesses, be correct, it is consistent to conceive that the living of the souls of those who were beheaded for the WITNESS of Jesus, is the same thing, differently expressed, and is now taking place in the Christian church. This thousand year's reign of Christ is introduced by the binding of Satan, who is to lie in his confinement the same period, not being permitted to deceive the nations any more until the thousand years are finished. This binding of Satan, is performed by an angel who comes down from heaven with a great chain for that purpose.

This angel may justly represent a pure ministry, and the great chain, the system of divine truth which lies along in the word of God, from the early promises through the law and pro-

phetic dispensation and ends in Jesus. Satan, the dragon, the old serpent and the devil comprehend all civil and religious power, of a tyrannic cast, all false doctrines and errors in which the world has been deceived, and which constitute the mystical Babylon the mother of harlots. When divine truth shall have triumphed over satan in all his forms, the kindoms of this world will become the kindoms of our Lord and of his Christ ; and the church possessing the sentiments and pure religion of those who were beheaded for the witness of Jesus, will shine forth in the beauty of holiness, and in the righteousness of her God. It is hard to deny ourselves the satisfaction of believing that these things are fast advancing. It is evident that the power to persecute is now extremely limited, even where the will seems to exist, and it is just, no doubt, to conclude that there is much less of the latter than formerly. These sentiments seem to inspire great encouragement in the ministry of the true testimony, and hold up also suitable warnings against the practising of any deceit in handling the word of God. Although the gospel of salvation will never be wholly subverted again on the earth, yet satan will be loosed for a little season, at the expiration of the thousand years, and will deceive many nations, and dispose them in spiritual battle array against the true testimony, but the defeat will be glorious for truth, and falshood will no more be able to establish itself in the world. " But the rest of the dead lived not again until the thousand years were finished." As we have seen, that the living again of those who were beheaded for the witness of Jesus, is a revival of their doctrine and testimony, so it seems to be according to analogy, to suppose that the living again of the rest of the dead, signifies the reviving again of those false sentiments which are destroyed, in the destruction of antichrist. The reviving of those false sentiments is represented by satan's being loosed for a little season to go forth to deceive the nations.

You see, dear brother, that as was suggested, these subjects are too extensive for a private letter; and you will also observe that what has been written on them, occupies a very limited disquisition. A vast many important relative subjects have been totally neglected, many arguments illustrative of those subjects of discussion, have been passed by, and but little has been done.— However, I cannot but hope that the object suggested, of edifying others, may in some degree, be realised, and if more than modesty would permit to expect, be the result, and some inquirer should obtain further light in consequence of this imperfect effort, let him who walketh among the golden candlesticks have the praise, for he alone is worthy. Yours in the bonds of the Gospel.

LETTER TO REV. P—— H——.

[NOTE. *The following was written as a mere private letter, without any idea of its being made public ; but as there may be many other ministers of the Congregational order, who, like Mr. —— are fully convinced of the truth of the doctrine of universal grace, and who, from various considerations, decline preaching it as a doctrine, it is thought that it may be beneficial to them, as well as to mankind in general, to make it public.*]

REV. AND DEAR SIR,

Having received your statement, in short, of the subject upon which you wish to converse with me, perhaps it may be to our mutual benefit to state the substance of our conversation in writing : This will give more time for consideration before we come to a final decision.

Your queries, Sir, if I understand you, may be thus stated.

1. Are all events determinate and certain ? And if so, does man act by fatal necessity in all that he does ?

2. If man has no power to avoid doing as he does, nor to do that which he does not, wherein is he to be blamed for any of his actions ? Or with what propriety may he be called upon to seek or strive for this, that, or the other good ; or to avoid this, that, or the other evil ?

3. Admitting that all mankind will eventually be brought to holiness and happiness, is it best to make it a leading point, in preaching, to prove this doctrine ? And not, rather endeavor to stir up mankind to obtain an inward principle of love and piety, towards God ; (which alone can make them happy ;) and let their faith in universal salvation, if it will, grow spontaneously out of this inward principle of love and piety towards God, and their own reflections on the subject, rather than to enforce it upon them by arguments ?

4. When a man has sat under a minister until he is fully convinced that his doctrine, generally speaking, is incongruous with the doctrine of Christ, and it is not convenient for him to attend any other meeting, is it right for him to neglect the meeting on that account ? or withhold his support from the minister ?

Perhaps, Sir, I have not stated these queries exactly as you would wish to have them, or as you would have stated them, yet, it is presumed, that my remarks upon them, as they are now stated, will give you a full understanding of my mind upon the subjects of our late conversation.

The method which I shall pursue in answering the above queries, will be, first, to state the premises which I believe to be correct, with such reasons as I shall deem conclusive ; and, secondly, I shall quote some scripture testimonies in support of those premises.

1. The first query contains two particulars. 1. Are all events determinate and certain ? And 2. If so, does man act by fatal necessity ?

1. That some events are determinate and certain, I think, will not be disputed by any.

It would be utterly impossible for an astronomer to calculate the eclipses, the transitions of the planets, &c. unless those events were certain. And so with every event which takes place by fixed laws, or pursuant to the regular order of nature. And even what may be considered irregular, by us, or without any fixed laws, are undoubtedly all perfectly regular with God.

It requires but a very small capacity to discover that even God's holy prophets never could have predicted a single event with any degree of certainty, unless those events were absolutely certain to take place.

And we may argue further, that if an event be certain to take place, it must be equally certain that *that event* has a *cause*, and that *cause* a prior *cause*, and so on *ad infinitum*, or until we come to the first or *Eternal Cause*. And if an event have no *cause*, admitting that such an event does exist, it must exist accidentally, or by chance : and if one event may exist in this way, why may not all ?

I, therefore, can see no reason why we may not suppose that all events are certain as well as any.

Again. If the foreknowledge of God (or knowledge, if that term be any more correct) extend to all events, (and but very few will deny the propriety of supposing that all future events are foreknown to the Deity) I may be allowed to ask whether an event can possibly take place which Deity did not, even from eternity, infallibly know would exist ? Or whether an event could possibly fail of taking place, which Deity infallibly foreknew, from eternity, would take place ? If not, then the doctrine of the absolute certainty of all events is established, on a foundation, as firm and immutable as the KNOWLEDGE of GOD.

It makes no difference, in this argument, what makes the event certain, or whether Deity knows them by *intuition*, or by reasoning from *cause*, to *effect*. Suffice it to say, that he KNOWS them ; and if he know them, although his knowledge do not *make* it certain, yet they *prove* them to be so.

To this I will subjoin a note by a Calvinistic writer, which I am willing to adopt here as my own sentiments.

“ No argument, I apprehend, can be more conclusive. Common sense must see, and admit, its force. It is impossible even to conceive of an event's being infallibly foreknown, which will not certainly come to pass. If God did, from eternity, *infallibly foreknow* every future event, no consequence can be plainer, than that every future event, was, from eternity, *infallibly certain*. And indeed, on no other ground, can it be made to appear that God and all his works are perfect : or even that such a being exists. It is on this ground only that the invisible things of God are seen from the things which are made. If any events have taken place, contrary to the design and purpose of God, surely such events cannot evince his perfections. But if every event takes place, under the direction of infinite wisdom, according to God's original plan, and is made to subserve the greatest possible good ; then every event will, in the issue of things, display the infinite perfections of Deity.

“ On these principles we can infallibly prove the Divine existence, from any effect we can perceive, whether *external or internal* : From things which are *small*, as well as from things which are *great* ; from the existence of the smallest insect, the shaking of a leaf, from a thought of the mind, a desire of the heart, as well as from the whole material system.

“ But if I should say, that one event, or one thing, may take place, independent of Divine efficiency, who will venture to set the bounds where I may consistently stop ; or draw for me the line of distinction, between events which take place by Divine efficiency, and those which take place independent of God ? If one event may take place without Divine efficiency, why not two, ten, or ten thousand ? And why may not all things be accounted for in the same manner ?

“ He who can demonstrate that one event has been produced, without Divine agency, will meet with no difficulty to invalidate every argument, which can be advanced in proof of the being of a God. And he who denies the universality of Divine operation, has not, as I can see, an inch of ground left, upon which he can consistently dispute an Atheist.”

Thus you will see that I am not alone in these arguments. Every argument which goes to prove the existence of a God, also proves his perfections : And every argument which goes to prove his perfections, also proves the universality of his government, and the certainty of all the events of his providence.

Nothing can act where it does not exist—nothing can begin to exist without a cause—and nothing but an eternal principle can exist independent of the First Cause.* The several parts form but one great stupendous whole : one part is dependent on another, and all are connected : hence every action must be directed by the *primum mobile*, or the *first moving cause*, and is therefore *certain*.

“ From Nature’s chain whatever link you strike,
“ Tenth, or ten.thousandth, breaks the chain alike.”

I shall now quote a few passages of scripture in support of this proposition, and will then pass to consider the second part of this query.

Job xiv. 5, “ Seeing his days are determined, the number of his months are with thee ; thou hast appointed his bounds that he cannot pass. Dan xi. 36, “ For that that is determined shall be done.” Luke xxii. 22, “ The Son of man goeth as it was determined.” Acts ii. 23, “ Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.” Acts iv. 28, “ To do what thy hand and thy counsel had determined before to be done.” Acts xvii. 26, “ And hath determined the times before appointed, and the bound of their habitation.”

These, and many other passages that might be mentioned, clearly evince that God worketh all things after the counsel of his own will ; and that all events both in the natural and moral world are predetermined and overruled by infinite *wisdom, power, and goodness*.

2. The second part of this query must now be granted of course. For if all events are *foreknown* and *determined* by the Deity, the actions of men must be foreknown and determined, whether morally good or bad ; and therefore will certainly take place, and cannot possibly be avoided ; which amounts to every thing that can be understood by fatal, or *moral*,† necessity.

We find that the evil actions of men are as often foretold, by the prophets, as their good actions : And the destinies of men have been often foretold, to no *good effect*, unless it be to show us that events are equally certain before they take place, as it is certain that they have taken place after they are accomplished :

* i. e. Nothing but an eternal principle, GOD, is self-existent.

† I conclude that nothing more is *meant*, by those who hold to the doctrine of fate, foreordination, predestination, or decrees, than the moral certainty of all events, from eternity. I object, however, to the word *fatal*, which signifies, *deadly, or destructive*, but many of the events of providence, however certain, are neither *deadly* nor *destructive*.

For events, however evil, being foretold by the spirit of prophecy, never yet prevented their coming to pass : Witness *Ahab*, and what was prophesied concerning him, first by *Elijah*, and secondly by *Micaiah*, which seemed to be contradictory, but both were fulfilled. See 1 Kings xxi. 19,—xxii. 28, To come directly to the point : It was as true from eternity that Judas would betray his Lord and Master, and Peter deny him, as it was when Christ informed them of those painful circumstances ; or is true now that those events did take place. Now, if it had been in the power of either Judas or Peter to have acted contrary to the declaration of Christ, was it not equally in their power to have proved that Christ himself was a false prophet ?

Christ speaks of those events as being certain ; and even if we are at liberty to suppose that Judas and Peter possessed a power by which they might have acted otherwise than they did, yet was it not equally certain that they would not exercise that power ? And a power that is certain not to be exercised never yet did, nor will it ever do either good or hurt. The most venomous and poisonous serpent, if we were sure it never would exercise its power to any one's hurt, would be as harmless a creature as an innocent lamb.

The actions of men are altogether involuntary or else they proceed from motives ; and a man never can act from a less motive in preference to a greater ; that is, he must act from that motive which makes the greatest impression on his mind. And as our motives are altogether produced by the objects presented to our view, together with our circumstances and the state of our mind, at the time those objects present themselves, and as those objects, our circumstances, and the state of our minds, at the time any object presents itself, are things over which we have no control, so it is not in our power to avoid the impressions which they make ; and the action, under those circumstances, follows of course.

When a man can control the blood in his own veins, cause his pulse to beat slow or quick at pleasure ; when he can hear, see, feel, taste, or smell, objects that do not come in contact with those senses ; or when he can avoid those sensations, if objects are presented and brought in contact with the sense ; then he may conclude that he is possessed of equal power over the faculties of his soul.

In reasoning upon this point, I let my mind run freely, without any reserve, where truth appears to lead it, without anticipating any difficulty which it will involve me in under the sec-

ond query ; for truth is always consistent with itself, and will never lead the understanding into difficulty and then forsake it ; but if we adhere to its dictates, and travel on, it will at last land us on the peaceful shores of light and consistency.

Permit me to return once more to Judas and Peter, whose actions, by the way, may be taken for a specimen of the actions of all mankind. It must be granted that those events were certain, at least, at the time when Christ made those declarations ; which, as it respects Peter, the declaration, " thou shalt deny me thrice," was certainly before Peter had done any thing on his part to make it certain ; neither could he at that time be convinced of its truth ; for he said, " Though I should die with thee, yet will I not deny thee." It therefore makes no difference, in this argument, whether we say this event was made certain at the time Christ made the declaration, or at the birth of Peter, or from eternity. If it were certain that Peter would deny his Lord only one hour, or one moment, before he did it, or before he had resolved in his own mind to do it, he acted as much from *fatal necessity*, as though it had been certain from eternity. And if there ever were any propriety in saying that this event either might or might not take place, according to the will of Peter, even from eternity unto the time it did take place, that propriety must exist but one moment before, or even at the time, the event took place, as well as at any prior period. That is to say, in so many words, Peter might have answered the damsel differently from what he did, and every other question that might have been put to him, of a similar nature, so as not to have denied his Lord at all. And I do not deny but that this might have been the case, if the circumstances, and the state of Peter's mind, might have been differently situated ; but all things *were* as they *were*.

The same argument will apply respecting each and every action of mankind.

If mankind are what people mean by free-agents, I say that they are under a *moral necessity* of being *free-agents* ! which seems to be a contradiction in terms, but nothing can be more evident ! and it is not in their power to be any thing else but *free-agents* ! yet they are as much dependent on God for their free-agency, which empowers them to act, as the existence of their acts are dependent on that agency ! And if God gave them power which constitutes them free-agents, he gave that power, undoubtedly, to answer certain purposes ; it is therefore reasonable to suppose that he keeps that power continually under his own control :

and it will eventually answer his own design, both in the whole, and in each particular. Therefore, should I grant that mankind are free moral agents, under God, that is, free to follow the dictates of their own understanding, yet it does not amount to any thing more than what I understand, or would wish to be understood by moral necessity—which has been erroneously taken for *fatalism*!

I shall now quote two or three passages to this point, and then pass to the second query.

2 Cor. iii. 5, "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God." Rom. xiii. 1, "For there is no power but of God; the powers that be are ordained of God." John xix. 11, "Thou couldst have no power at all against me, except it were given thee from above."

The foregoing are sufficient for my purpose. If Pilate could have no power against Jesus, except it were given him from above, I would ask whether any body else could have had that power? In a word, if all power be of God, has any man power even to do what we consider to be an evil action, except it be given him from above? "Is there evil in the city and the Lord hath not done it?" Which brings me to consider the second query.

2. If man has no power to avoid doing as he does, nor to do that which he does not, wherein is he to be blamed for any of his actions? Or with what propriety may he be called upon to seek, or strive, for this, that, or the other good; or to avoid this, that, or the other evil?

I am well aware that, at the first sight, the premises laid down under the first query naturally suggest an idea to the understanding that a man cannot be blameable for doing an action which it was not possible for him to avoid; and that this principle takes away all distinction between virtue and vice, sin and holiness.—And by looking to such consequences, which are supposed necessarily to follow, many reject the principles, as dangerous, without a thorough examination.

To obviate this difficulty, let us enquire first wherein the blame of an action consists; whether in the action itself, abstract from the motive that led to it, or in the motive of the actor? And I apprehend that a very little attention to this subject will enable us to discover that there can be neither virtue nor vice in any action abstractly considered; that is, separate from the motive of the actor.

A man may be killed by the fall of a tree ; yet as the tree can have no motive, there can be neither virtue nor vice in the tree. And if there be any good or evil in this action, in a moral sense, it must be in him who directed the course of the tree. And the action must be called good or evil, in a moral sense, according to the good or evil intention of the author of that action. And so far, and in every sense, in which it may be said that God is the author of the action, no one will dare presume that it is not designed for good.

Again. One man may take the life of another by an instrument which he holds in his hand. It is the instrument, in one sense, that kills the man (for we may suppose that the other man did not touch him, except with the instrument) yet no blame can be attached to the instrument, because it could have no motive. Hence you will see that the blame must be altogether in the motives or evil design of the man. And even if we should be under the necessity of granting that this man was under a *moral necessity* of possessing this evil motive, this so far from clearing him from *guilt* which is the fatal consequence of an evil design's being put into execution, it only proves him to be guilty ; for, no man can be under a moral necessity of being *guilty*, and at the same time *not* be *guilty* ! But I shall further consider this point in another place.

I shall now consider this man as an instrument in the hand of God, just as the instrument by which this man killed the other was in the hand of the man ; and, as an instrument, he must be as ignorant of the design of God as the instrument in the hand of the man was of the design of the man : and in that sense, there is no more blame to be attached to the man, which was used as an instrument, than there was to the instrument which was used by the man ; for both are instruments in the hand of God, the same as the tree, spoken of before, that fell and killed a man. And who is prepared to say that it is altogether inconsistent with the wisdom and goodness of God to make use of men as instruments in his hand to take the lives of men ? I presume none. And while we view men *wholly* as instruments in the hand, of God, i. e. *without considering, them as being conscious of their own actions*, we must view them as innocent, in all things, whatever they do as any of the dispensations of the providence of God ; as earthquakes, inundations, fire, famine, or pestilence, which often destroy the lives of men. “ And shall the axe boast itself against him that heweth therewith ? or shall the saw magnify itself against him that shaketh it ? ” even then may man

say that he will not be used as an instrument in the hand of his Maker to do an evil act ! See Isaiah x. 15. And as man, in a certain sense, must be considered as an instrument in the hand of God to perform whatever he does (that is consistently with God's power and wisdom) so, in that sense, he is neither blameable nor praiseworthy for his actions. Nor is he, in that sense, at all accountable for them. For it depends wholly on God whether the actions of men answer his design or not : and if not, who must be considered accountable ? Not man, surely, for, in the sense that we are now speaking, he is only the instrument. I wish to have it understood that I am now speaking of the system of God ; which is a perfect system ; in which every thing is subservient to the wise council of the GREAT ETERNAL, where God reigns Omnipotent without an opposer. As touching this system it is said of God, that, " He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." Why ? Because they were not sinners ? Because they were not a " rebellious and stiffnecked people ?" No. But because he meant all their actions for good, as he did those of Joseph's brethren ; and he knew that he should finally produce all the good that infinite wisdom designed.

If I am thus far understood, the way is now paved so that we can easily, and consistently with the premises laid down, draw a line of distinction between virtue and vice, sin and holiness, as they respect the actions of men.

Man, although an instrument in the hand of his Maker, is endued with moral faculties, so that, while possessed with reason and common sense, he is conscious of whatever he does. And although he is finite, so that he cannot foresee all the consequences of his own actions ; yet, as he can foresee, however imperfectly, some consequences, so he cannot act, in a moral point of view, without a motive. And whether his actions terminate agreeably to his expectations or not, they are good or evil in a moral sense, according to the good or evil intention he has in view.

Thus we may say with propriety, and consistently with the premises laid down, that a man is always blameable whenever he violates the law of his understanding ; that is, acts contrary to the dictates of his own reason ; or does that which he thinks is unjust ; or that which is improper for him to do ; and then only : " For as he thinketh in his heart, so is he." Prov xxiii. 7.

It is true a man may err in judgment, and consequently feel justified in doing that, to day, which a further light and knowl-

edge would not justify ; but there is no moral turpitude in such acts, it is an error of judgment, only, which produces no guilt. Such an act may, perhaps, produce shame, or remorse ; but guilt cannot be produced without an evil intention. And whenever this is the case the pangs of guilt are no *less* because the act was predetermined by infinite wisdom ; for the guilt may be as much predetermined as the act that produced it.

Therefore, if any body can inform me wherein Joseph's brethren were blameable for selling Joseph to the Ishmaelites ; when " God meant it unto good ;" or wherein Herod and Pontius Pilate, with the Gentiles and the people of Israel, were blameable, for doing whatsoever God, by his hand and his counsel had " determined *before* to be done ;" then I shall be furnished with sufficient data to tell wherein every man is blameable for every sinful act, although all those acts were predetermined, and will finally be overruled, for good. And I presume that no one will attempt to exculpate those characters from blame, which I have named, for the sake of proving that man is a *free agent* !

It is now very easy to discover, that, agreeably to the premises laid down, the exhortations of the apostle are very proper. See 1 Tim. ii. 1, 2, " I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men, &c." For these " supplications," &c. must be considered as means, in the hand of God, to produce the glorious end ; " that we may lead a quiet and peaceable life in all godliness and honesty." And all the exercises of the human heart, in faith and repentance, love and good works, are perfectly consistent with the universality of Divine operation ; notwithstanding they are all made certain, in the economy of God, even from eternity.

In order to set this matter in a clear point of light, I am willing to take, for example, any sinner who has been brought from moral darkness into God's marvellous light, from a state of sin and condemnation into a state of newness of life in Christ Jesus, through the instrumentality of the preaching of the word, or any other means which God has been pleased to use. I will agree that this man has experienced every thing, and every thing has been done and performed for him, which were necessary to fit and prepare him for heaven and happiness. Now, let any one analyze these *means*, or *causes*, and their *ends*, or *effects*, and let it be demonstrated that such and such *means* or *causes*, produced such and such *ends* or *effects*, and I will agree that those *means* were necessary to produce these *ends* ; and it must first be made to appear, that man's "*chief end*," which, as it has been very

properly stated, "is to glorify God and enjoy him for ever," is of no importance, before it can be granted that the *means* to obtain that *end* are unnecessary.

A circumstance full to my purpose is recorded in Acts xxvii. 22, 31, "For there shall be *no loss* of any man's life among you, but of the ship."—"Except these abide in the ship *ye cannot be saved.*"

If there were any propriety in Paul's telling the soldiers that they must abide in the ship or they could not be saved, after he had promised them all life by divine authority; there is an equal propriety in telling sinners "Except a man be born again, or *from above*, he cannot see the kingdom of God;" notwithstanding we have positive testimony "that God will have all men to be saved and come unto the knowledge of the truth."

I might enlarge upon this subject, and perhaps it would be necessary, if I were writing for the public, or anticipated any serious objections to the premises as here stated; but my present object is to give you my ideas upon the several queries which you proposed to me in our late conversation, and, if necessary, I shall vindicate them more fully hereafter.

3. Admitting that all mankind will eventually be brought to holiness and happiness, is it best to make it a leading point in preaching to prove this doctrine? &c.

Barely to produce a kind of theoretical, or speculative, belief, in the doctrine of Universal Salvation, I conceive, would be of no essential service. Such ideas may reach the head, but they seldom affect the heart.

So long as mankind have no better understanding of the doctrine, than to embrace it under an infatuated notion that all men will be made happy in another world, whether they are made holy or not; or to embrace it because they believe it can be better supported by scripture than the reverse; or to believe it may be true in *theory*, without its being so in *practice*; or to believe it true in any sense, without understanding what is necessary to make it true; the doctrine under these views will have but very little influence upon their lives and conduct. And if by proving the doctrine be meant nothing more than to produce a belief that would gain such kind of proselytes, I conceive that a society would not receive much advantage by such kind of preaching. But if by proving the doctrine be understood the opening of the understanding into the nature of universal benevolence, and convincing mankind of the necessity of the doctrine's being true in *practice*, as well as *theory*, in order to have it true in *fact*; then I think that the faithful ambassador for

Christ has no other *leading point* to attend to but *this* ; that is, all our preaching should centre in this all-important *point*. In fact, if the doctrine be understandingly preached, in its purity, I conceive it would have the greatest effect towards producing an inward principle of love and piety of any thing that could be preached.

The idea of setting people to work up a principle of love and piety in themselves, in their own strength, in my opinion, is like making an *effect* produce its *cause* ; or making the *end* produce the *means*. A principle of love and piety at heart is the effect of being brought to the knowledge of the truth ; and not the being brought to the knowledge of the truth the effect of having a principle of love and piety. " We love him because he first loved us."

The propriety of this statement will more fully appear, if we consider that there is no principle in man capable of loving and hating the same object at pleasure ; that is, to love at will, or or in obedience to superior authority, or for fear of some evil consequence for not loving ! Such love as this is not worthy the name ; it is merely superficial, and not real. Something really lovely must be discovered in an object before it can be rationally loved.

If these premises are correct, as I conceive they are, then no man can have any real love for God until he discovers something really lovely in his character. And as " God is love," and his character altogether lovely, man only need to be brought to the knowledge of the truth, to discover such a divine excellency in the character of God as to produce real love in the understanding.

Therefore, I know of nothing better to give mankind true *faith* : that is, to bring them into the possession of that *faith* which worketh by love, and purifieth the heart, than to preach to them the *whole truth* ; " to declare the whole counsel of God ;" and if this can be done, with the demonstration of the spirit, it will most assuredly produce true faith.

Every rational wanting being is in pursuit of happiness, however widely they may have erred in their pursuit ; and the only primitive reason why their desires are not all equally directed to the great source of happiness, is because they are " alined from the life of God, through the *ignorance* there is in them."

Does it not then behove every ambassador for Christ, into whatsoever town or parish he may enter, to do as the apostles did ? " To deliver unto them first of all that which we also have

received, how that Christ died for our sins according to the scriptures"—“who was delivered for our offences and rose again for our justification”—“who gave himself a ransom for all to be testified in due time”—“who is made unto us wisdom, righteousness, sanctification and redemption”—and of course—“all things are our’s—and we are Christ’s, and Christ is God’s.”

A belief in these things, rightly understood, would, in my humble opinion, have a much greater tendency towards producing real love and piety towards God, and benevolence and charity towards man, than all such exhortations as the following; viz. “You must watch”—“you must seek”—“you must strive”—“you must pray,” &c. unless the creature has had some further encouragement than to be led to think that he must first, by his own exertions, move the Holy Spirit to effect his ultimate desire. All exhortations to the creature are vain and nugatory, unless he is first taught where to look for all his strength and hope. Our prayers and strivings, instead of being the *cause* of our *happiness*, are rather the *effect* of our *wants*; and to encourage people to strive with confidence, pray in faith, and run with patience, not uncertainly, like those who beat the air, let them be taught, that the God and Father of our Lord Jesus Christ “hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love.” See Eph. i. 3, 4.

4. Is it right for a man to forsake a meeting, and withdraw his support from a minister on account of difference of sentiment, &c.?

Among the great variety of sects and denominations of professed christians, I know of but *two*, essentially different from each other. And where there is not an essential difference, but only circumstantial, I can see no good reason why they cannot harmonize together.

These two sects, which I deem to be essentially different, are, 1. All those who believe in the holiness and happiness (in the final ultimatum) of all God’s rational creatures: and 2, All those who believe in endless sin and misery.

For the sake of distinction, the one sect, I shall denominate *Partialists* (not meaning, however, to cast any reflection, but as being appropriate to their believing in partial salvation; that is, the salvation of a part only); and the other *Universalists*, as being appropriate to those who believe in universal salvation.

It is true there are different peculiarities of faith, modes and forms of worship, &c. in each of those systems ; and many, especially of the partial system, are very fond of considering those small differences things of essential consequence ; and therefore cannot cordially worship together, or hold fellowship with each other, on that account. And I would not presume to say but that those who make this difference feel conscientious in so doing. I chuse therefore to endeavour to convince them of the impropriety of nonfellowship in consequence of this difference, rather than to condemn them for it.

Were I a believer in the partial system, I think I should endeavor to worship where it was most convenient in that system ; whether among Calvinists, Hopkinsians, Episcopals, Baptists, Methodists, or any other people believing in a limited salvation : and if two or more of those sects were convenient, I would worship where I could be the best edified.

The propriety of this will appear upon one moment's reflection. The consequences of the differences between those sectarians must be *infinite*, or else there is no *essential* difference. For if one sect may be saved as well as another, and some of all sects are saved, as is generally believed, then the want of salvation must be imputed to some other cause than their being of such a particular sect ; therefore there is no essential difference ; but if those of one sect are saved, and those of another are not, because they are not of that sect, then there is an *infinite* difference. But who can discover an infinite difference between the sects ? Surely none ! Why then should there be an infinite difference in their consequences ? And if there be not an infinite difference, according to that system, there is no difference at all ; because the *consequence*, (according to that system) will be either eternal *salvation* ! or endless *damnation* ! O is it possible that such a *widely* different consequence should depend on such a *minutely* different cause ? If not, I shall be justified in saying, there is no *essential* difference in those denominations.

Many of the above observations will apply with equal propriety to the Universalists. According to this system, there is not an essential difference in the consequence of the different opinions of any denomination whatsoever ; because all are finally to be brought to the knowledge of the truth and be saved. Hence Universalists, above all others, ought to harmonize together.

Again. Universalists should learn of Jesus, to " have compassion on the ignorant and those who are out of the way ;" and not be disposed to cast off any one on account of difference

in sentiment ; but be ready at all times to walk with them so far as they are disposed to walk with us, though not to support or propagate error, but to build them up in the truth.

We ought to learn to distinguish between men and their sentiments. Men may be very honest, and yet very erroneous ; and as honest men, they are entitled to respect, while their sentiments may be considered as tending to very *evil* consequences.

As it respects sentiments, in point of doctrine, I conceive that there are but two kind of ministers ; which are, the ministers of Christ, and the ministers of antichrist. The ministers of antichrist are all those who preach, instead of the true Christ, something in opposition to, or that which falls short of, his true character. And if “ the Lamb of God which taketh away the sin of the world,” be the true Christ, any thing that falls short of this, is so far *opposed* to Christ ; that is, *anti*-christ.

And when any man is convinced that a minister is not a minister of Christ, but of antichrist, and that his preaching, however sincere he may conceive him to be, has a tendency to build up antichrist’s kingdom, I query whether it can be any longer his duty to uphold such a meeting, or the minister, by his support : or whether it would be his duty to attend such a meeting, unless it be to point out to others the inconsistency and absurdity of the doctrine.

To this I can apply the *golden rule* ; it is recommending to do to others as we would wish to be done by ; and I do not wish to have a man do any thing towards supporting the doctrine of Universal Salvation until he is persuaded that it may be true. I believe the doctrine would make greater progress without this kind of support than with it. “ Faith cometh by hearing, and hearing by the word of God.” Therefore, let us open our doors for any one to hear, free from expence, until he is so far convinced of the truth of the doctrine as to feel interested in its support. But I never wish to be instrumental in gaining a single proselyte, unless I can gain him understandingly, so that he will not abuse the doctrine by malpractice. And on the other hand, I do not think it is the duty of Universalists to do any thing, either directly or indirectly, to support the doctrine of *endless misery* ! “ For what concord hath Christ with Belial ?—And what agreement hath the temple of God with idols ? for ye are the temple of the living God.”

Perhaps, sir, you may think that I do the doctrine of the partialists injustice, by calling it the doctrine of *endless misery* ! But

how can I give it a better name, when this *item* embraces the most prominent features of their system, it being according to that system, the destiny of the far greater part of mankind : and even the heaven which they paint out, after all their plausibility of argument, to me, is at best but a miserable heaven ! And the difference between their heaven and hell is so little, that could it be submitted to a rational being, I should suppose that he would prefer nonexistence to either of them !

The glory of such a heaven all vanishes, when we connect with it the soul-chilling idea of the *knowledge* of never-ceasing torment ! And to enter there, with all the happiness that I could possibly conceive of enjoying, while possessed of the knowledge that millions of my fellow-creatures, who, like myself, were altogether dependent on God for existence, were nevertheless in endless torment, without the possibility of obtaining even a hope of relief, to me, with my present sensibility, would be such positive *misery* that I cannot even think of *enduring* it for a *moment* without the utmost *horror* !

Therefore, sir, you cannot think it strange that I am opposed to this doctrine. I am opposed to it in every shape or form in which it may appear. I believe it to be not of God (unless it be the God of this world) and therefore it must sooner or later fall to the ground. And I cannot think it would have stood so long as it has, were not pride and popularity enlisted in its favour. I make no doubt, however, notwithstanding all I have said, that many of the worshipers of antichrist are sincere and honest in their intentions, and really suppose that they are building up the cause of Christ. Such ones are rather to be pitied than blamed. And perhaps it would not be too great a stretch of charity to suppose that the worshipers of Baal, or Molock, were sincere, as well as those who are worshipping the same character under the sacred name of Deity : had they not been sincere they never could have cut themselves with lancets, or sacrificed their dearest objects, by causing their children to pass through the fire, to appease the wrath of their God !

Let us therefore, my brother, clothe ourselves with the whole armour of God, taking the shield of faith and the sword of the spirit, (weapons that are not *carnal*, but mighty through God to the pulling down of strong holds) and go forth, from conquering unto conquer, until the sin destroying weapons of truth and love shall have sent into oblivion every thing that opposeth the Lamb of God which taketh the sin of the world.

Any remarks on this communication will be gratefully received and meet with an early attention.

With sentiments of esteem,

I am, dear Sir,

Yours Affectionately,

A. K.

REV. P. H.

July 20, 1809.

N. B. Mr. H. at first, thought he should make some remarks on the foregoing communication, but on the whole he found it not expedient.

REMARKS ON CALVINISM.

As extraordinary exertions appear to be making, and are made, to revive in this country the peculiar doctrine of John Calvin, who was born at Nogen, in Picardy, in the year 1509, and was made professor of divinity at Geneva, in the year 1536, which, doctrine, in our opinion, is both derogatory to the character of God, and destructive to the happiness of man, it will not be improper to examine it; in doing which, it will be necessary to enquire into its fundamental principles and compare them with the standard of divine truth.

And in the first place, it is necessary that we should know what the doctrine is, for nothing can be more improper than to denounce a doctrine as erroneous before it is understood.

“The principal tenets of the Calvinists,” (as stated in Adams’ view of Religion) are comprehended in five articles.

1. “That God has chosen a certain number in Christ, unto everlasting glory, before the foundation of the world according to his immutable purpose, and of his free grace and love, without the least foresight of faith, good works, or any conditions performed by the creature: and that the rest of mankind he was pleased to pass by, and ordain them to dishonor and wrath for their sins, to the praise of his vindictive justice.

2. “That Jesus Christ, by his death and sufferings, made an atonement for the sins of the elect only.

3. “That mankind are totally depraved, in consequence of the fall; and by virtue of Adam’s being their public head, the guilt of his sin was imputed, and a corrupt nature conveyed to all his posterity, from which proceed all actual transgression: And that

by sin we are made subject to death, and all miseries, temporal, spiritual, and eternal.

4. "That all, whom God had predestinated unto life, he is pleased, in his appointed time, effectually to call by his word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ.

5. "That those whom God has effectually called and sanctified by his Spirit, shall never finally fall from a state of grace."

But the fundamental principles of Calvinism, which we shall now examine, can be more briefly stated from the Westminster Assembly's Shorter Catechism, which, by every possible exertion, is taught to children, as containing the doctrine of the Bible, and to which, it is presumed, no Calvinist will object.

The two essential points, which are here particularly noticed, are expressed in the following words.

1. "All mankind by the fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell for ever,

2. "God, having out of his mere good pleasure from all eternity elected some to everlasting life, did enter into a covenant of grace, to deliver them out of this state of sin and misery, and to bring them into a state of salvation by a Redeemer."

According to this doctrine, it is certain that the elect will all be saved ; not one of them can possibly be lost ; but not an individual who was *not* thus elected will ever be saved ; for the nonelect are destined, for a different purpose, to a different end ; whose end will be wretched beyond all description—consigned over to irremediable woe and misery !

This is purely Calvinistic ground, which, to be sure, no one is to be impeached for taking, if he conscientiously believes it to be correct ; yet, it is concluded, all will admit, that, to say the least of it, this ground is a *disputable* point ; and therefore others may as conscientiously and sincerely take different ground. Here then the Calvinist and the Universalist are at issue ; and it is hoped that by just argument, cool and dispassionate reasoning, assisted by the aid of divine testimony, the truth may be firmly established in the understanding.

It is too common for mankind to form and endeavor to establish themselves in a religious creed from the vain traditions of men, and then bring the scriptures of divine truth to bend to the dogmas of human authority. Thus when the doctrine of Calvinism has only gained an assendency over the understanding, it is then very easy to understand every text of scripture relative

to the redemption and salvation of man, (though more unlimited expressions could not have been used,) in a limited sense. And indeed there is some plausibility in the argument; for the meaning of all words must be governed, in a great measure, by the subject to which they are applied, and it cannot be rationally believed that the Holy Ghost would extend the idea of redemption, or salvation, whatever language may have been used, beyond the counsel and purpose of God.

Thus when we read of Christ's giving himself a ransom for *all*, that he is the propitiation for the sins of the *whole world*, that he tasted death for *every man*, to reconcile *all things* unto himself, that in Christ shall *all* be made alive &c. it is said by Calvinists that it only means all the *elect*; that is, *every man* of the *elect*; but they have no idea that any of these texts ought to be applied to the nonelect; for, say they, "The Epistles were all addressed particularly to believers, and when they speak of the purchased possession, have no reference to unbelievers, especially the nonelect!" Hence the danger of laying false premises; for however correct the reasoning may be, the data being groundless, the conclusion must be false. So long therefore as Calvinists are permitted to maintain this ground, it will be in vain to bring forward the most unequivocal and unlimited testimony in favor of Universal Salvation. Such testimony will never make any impression on the mind of a Calvinist, so long as he thinks his ground-work is tenable; for it is very easy to say that all such testimony applies only to present believers, or at farthest to *all the elect*! Whereas, only change the position, and consider all moral beings the objects of mercy, all equally the subjects of grace, and, as it respects the will and purpose of God, the heirs of salvation, and the same language will, at least, with as much, if not more, propriety, apply to all mankind indiscriminately. For as it is admitted that those equivocal terms ought not to be construed so as to embrace any thing more than is embraced in the purpose of God, to which they are applied, so, it is presumed that it will be admitted that they ought not to be construed so as to mean any thing less.

The counsel of God will undoubtedly stand, and truth will finally prevail. Hence let men profess, preach, or believe, what they will in time, it cannot alter the truth of eternity. A man's conduct, as well as his happiness, may depend much on his faith, as long as he remains in an imperfect and unfixed state, but no longer; and even in this state it is the truth only which can make him free. If the truth of God be in our favor, the sooner we know it the better; but if the truth of God be a-

gainst us, the longer we can be left to believe in that which is in our favor, the better ; happy indeed would it be for us if we could believe in it *eternally* ! For if the *truth* be against us, nothing but *falsehood* can be in our favor : but “ If GOD be for us who can be against us ? ” Therefore if the doctrine of endless misery be a truth, it is undoubtedly true upon Calvinistic ground ; for nothing can be more absurd than to say that God has undertaken to do that which will never be done ; or to say that he ever had any thoughts of mercy, and even sent his Son to redeem those, from whom mercy will be eventually withdrawn. If it be not the will of God to save all mankind, i. e. all moral nature indiscriminately, from sin and consequent misery, there is no power in the universe which can save them ; but if it be the will of God to save all men, as above stated, then, all the powers of earth and hell cannot prevail against it.

We will therefore take the liberty to inquire, seriously and candidly, What reason have we to believe, or what evidence have we that God has not equal thoughts of mercy towards all men ? It is often stated, from what authority it is difficult to determine, that, after man had sinned, God was under no obligation to exercise mercy towards him ! But was God *ever* under any obligation to man ? If so, that obligation must have originated in himself, from his own nature, and from the circumstance of his bringing man into existence, and not from any thing which man could have done. And if there were an obligation existing in God towards his creature man, while in a state of innocence, in consequence of his being his Creator and Father, which obligation existed entirely independent of, and anterior to, the actions of the creature (and there is a horrid cruelty in a contrary supposition) could that obligation be destroyed by the actions of his dependent offspring ? Certainly not ; however disobedient they might have been. For the disobedience of a child never can destroy an obligation on the part of the father, which obligation did not in the least degree depend on the *obedience* of the child for its existence. In order to discover more fully the impropriety of supposing that man could by wicked works tota'ly destroy the love and mercy of God towards him (which love, by the way, will surely punish him for his iniquity) and also that we may see what dishonor it reflects on the character of Deity, to suppose that he could bring creatures into existence ; knowing at the same time that their existence would be a source of endless misery to them, let us carry the mind back, if possible, to the idea and time of creation. Nonentity, certainly, could not offend. Negative happiness, that is, a state of insensibility, is certainly

preferable to a state of positive misery. All the actions of moral nature must have been foreseen by him who is infinite in knowledge, even before moral and finite nature was endued with individual existence. Had not man been created, man certainly could not have been miserable. And the misery, as well as happiness, of finite beings, notwithstanding they may be consequences connected with, and in a great measure dependent on, their own actions, in a subordinate sense, yet, they are also consequences connected with, and equally dependent on, the acts of God in *creation* and *providence*.

The above propositions need no proof ; first, because it is conceived that they are selfevident, and secondly, it is presumed they will be admitted.

How then is it possible to conceive that a BEING, infinitely *good*, infinitely *wise*, and infinitely *powerful*, could bring into existence millions of human creatures, or even one man, who was to be the father of millions, knowing at the time, that the greater part, or even any part, would finally rue their existence, to the wasteless ages of eternity, without one glimpse of hope, in remediless wo and misery ! It makes no difference, in this argument, as it respects the character of God, what makes the creature *endlessly* miserable ; for it must be evident to the smallest capacity that no *finite* act can produce an *infinite* consequence ; hence if endless misery *exists* it must be the effect of an infinite or eternal cause. Can it be any more derogatory to the character of God to say that he will make man endlessly miserable pursuant to an absolute, irrevokable, and eternal decree, then it is to say that he has made man, and endued him with powers and faculties, by which he will irrecoverably destroy himself ?

The proposition on which this argument rests, is, that no *being*, human or divine, can do an act, knowing at the time all the consequences, without designing those consequences ; which proposition must be proved false before the force of the argument can be evaded. This argument will hold equally good when applied to man ; so far as the consequences of all our actions are foreseen, they are designed. It is true, there may be subordinate consequences which have but very little connexion with the ultimate end or design ; which consequences may be very opposite, in their nature, to the ultimate end. As for instance, a man may find it necessary to erect a new edifice on the site of an old building, which he finds it expedient to take down. His ultimate design is to build a *new house* ; but, in taking down the old one, who is authorized to say that he does not equally design to make a *dust* !

But to return to our subject. If to create with a design to make happy, a design to bless, be an act of *love*, an act of *goodness*; to create with a design to make miserable, with a design to curse, must be considered an act of *hatred*, an act of *cruelty* ! What a character, then, does that *doctrine* give to Deity, which necessarily implies that God created man with both these designs; or with the knowledge of both as the final consequences, which, it is presumed, we have fully demonstrated, implies the same thing ?

To punish eternally, or to cease to be gracious (when it would have been as easy not to have brought into existence,) under the name of *justice*, is horrid beyond all description !

Such kind of justice would certainly degenerate into positive cruelty were it to be put in practice, as far as it might be, by man. What should we think of that parent who should leave his dependent offspring to perish in the open field, or to be a prey to ravenous beasts, without any other pretence, in point of justification, than the disobedience of the child ? Let conscience and the feelings of a good parent give the answer. And furthermore. Let us be exceedingly careful that we do not attribute any thing to the character of God which we might justly condemn in ourselves !

But it may be said, if God has sentenced man to eternal death, we are bound to believe it ; and no one has a right to call in question the character of the Almighty. It is granted. And when we are taught of God that the above proposition is true our mouths will be stopped ; but until more than human testimony can be produced in its favor we must withhold our belief.

The divine testimony reads thus ; “ In the day thou eatest thereof thou shalt surely die.” But it is no where said in the Bible that this death should be endless misery, or that man should be endlessly miserable in consequence of sin. The consequences of the first transgression, as described by God himself, fall infinitely short of endless misery. See Gen. iii. 16—19. Turn to the text and read it at large. Is here any evidence in favour of endless misery ? Not the least intimation of it. And surely we might reasonably expect to find it here if any where. And all the consequences here pointed out are earthly and temporal ; continuing, how long ? Till the creature returns to the dust from whence he was taken ! Here are the direful consequences of the first transgression, as pointed out by God himself ; bitter indeed, but falling infinitely short of endless misery. And if we consider those consequences as figurative of the more corroding sorrows of the mind, yet still they must be equally limited. “ Till

thou return unto the ground"—till thou art brought to the knowledge of the truth as it is in Jesus—"till ye shall say, Blessed is he that cometh in the name of the Lord." See Matt. xxiii. 39. And if endless misery was not attached to the first transgression, as the consequence of sin, it will be difficult to prove that sin can ever produce such an effect; and, were it not for exceeding our present limits, it might be easily shown that all the evidence which is produced to prove endless sin and consequent misery, or an eternity of suffering in consequence of the sins committed in time, fall as infinitely short of proving this doctrine as the passage in Genesis, alluded to above.

We do not pretend that the idea, that the justice of God requires the eternal death of the sinner, is altogether peculiar to Calvinism, yet it is a distinguishing mark and fundamental principle of that doctrine. But Calvinism embraces another idea almost, if not quite, as derogatory to the character of God as the one we have considered; that is, the idea of particular election and predestination to eternal life, which, as generally taught and understood by Calvinists, necessary implies a reprobation to eternal death.

In order that we may have a just view of the Calvinistic idea of election and predestination, let us try, if possible, to get over the cruel idea of the creature's forfeiting all claim to the divine favor by one transgression, notwithstanding he was "*made subject to vanity*;" let us not stagger at the unnatural idea, That all relation between father and children was dissolved, in consequence of transgression on the part of the children; and let us admit, That the father was no longer under obligation to his offspring in consequence of his being the only means of bringing them into existence; I say, let us for the moment, admit all these absurdities for the sake of viewing the second fundamental error of Calvinism in its true color. These things being admitted, what follows. "All have sinned and come short of the glory of God." "The covenant being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression." Hence all stood in equal need of mercy, and all equally dependent on their Creator. And if all claim was lost,* all right and title to eternal life forfeited, then certainly no *one* individual, or any *set* of individuals had any claim, right,

* We are willing to admit that the creature had no claim by his own merits; if he had any claim, that claim existed in the goodness of the Creator, and not in the merit of the creature.

or title, *above*, or in *preference* to the rest ! And no one will dare to presume, or say, that it was not in the *power* of God, had it been consistent with his character, to have had mercy on the *whole*, as well as on *part* ! Mercy surely is not a hard task for *him* who has the goodness to forgive ! And furthermore. If it be consistent with the character of God to reconcile all things unto himself, it is presumed, all will acknowledge that his power is sufficient to accomplish such a design. No just reason therefore can be offered why God will not have mercy upon all, and reconcile all things unto himself, in the most unlimited and universal sense, except it be, that it is inconsistent with his *character* ! Here we are brought up ! What an insurmountable difficulty ! Be astonished, O ye heavens ! Let the earth be clothed in sackcloth ! While it is recorded, That, (notwithstanding all mankind were in one predicament, all laying at the mercy of God, and altogether dependent on him who was the author of their existence, then, or what is still worse, even previous to transgression, that is to say,) “ GOD FROM ALL ETERNITY ELECTED SOME UNTO EVERLASTING LIFE ! ! ” And all this “ *without the least foresight of faith, good works, or any conditions performed by the creature,* ” but “ OUT OF HIS MERE GOOD PLEASURE ! ! ! ” If man could have performed any thing like this—forgive us, fellow mortals, if we say it would have been in character, though we now hope better things even of finite nature—But to say that God—! What shall we name it ? God forbid that we should say that he has added *insult* to *injury* ! *Injury*, in giving existence to beings, and placing them under such circumstances, and that well known to the *Author* of their existence, as would not render their existence a blessing to them, but an eternal curse ! *Insult*, by delivering a *part* out of these circumstances, not for any peculiar merit in those thus delivered, but out of *mere good pleasure*, thereby giving full proof to those who are not delivered that there is no lack of *power*, nor were their circumstances irreparable, if God had seen fit !

The wisdom from above is “ WITHOUT PARTIALITY.” But if the doctrine we are examining does not attach *partiality* to the Supreme Jehovah, we know of no sentiment that could.

To say that God chose the elect because he knew they would repent and believe in Christ, as some have said, is no more than saying that he chose them because he chose to chuse them ; for if he knew that they would repent, he knew what would lead them to repentance ; to wit, the operation of his Spirit, or the manifestation of his goodness ; and if he knew that they would

believe in Christ, he also knew that the truth originated in himself which they would have to believe, and in order for them to believe it, it would be necessary for *him* to bring them to the knowledge of it, through the medium of proper evidence, which truth would make them free; and he must also know that (on the ground of Calvinism) no such truth existed in favour of the non-elect! Hence there would be as much propriety in saying that God now converts souls unto Christ because he knows they are elected, as to say that he elected them because he knew they would be converted!

We have now brought the doctrine, or ourselves, into a sad dilemma. Will our Calvinistic brethren be so kind as to help their doctrine, or us, out of this inexplicable labyrinth?

The doctrine of *election* is undoubtedly a scriptural doctrine. But the *elect*, whoever they are, are elected for the benefit of the *non-elect*; and however honorable it may be to them, yet it is not an exclusive favor. See an illustration of this doctrine in No. 3. page 169. Having this view of the scriptural doctrine of election, there is no difficulty in reconciling it with universal redemption and reconciliation, or the restitution of all things to holiness and consequent happiness.

The doctrine of Calvinism is not only derogatory to the character of God and destructive to the happiness of man, but it is inconsistent with itself. For notwithstanding it acknowledges that, "God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power holiness, justice, goodness, and truth," and that the works of his providence are "his most holy, wise and powerful, preserving and governing all his creatures and all their actions," yet it denies that *all things* are governed for *good*; i. e. for the good of *all the creatures* thus governed!

Were not Adam and Eve the creatures of God? Are not all their posterity the creatures of God? And does he most holy, wise and powerfully *preserve them all*? Yes, (according to Calvinism) he preserves the greater part of them in sin and misery, and will to all eternity! How does this agree with his *unchangeable goodness*? If God most holy, wise and powerfully govern *all his creatures* and *all their actions*, who is authorized to say that he will not govern them all for good, as he did the actions of Joseph's brethren, who, themselves, shared in the good which God designed, although they meant it unto evil?

When it can be proved, *first*, That "all mankind by the fall lost communion with God, and are under his *wrath* and *curse*, and so made liable—to the pains of hell forever; and *secondly*, "That

God out of his mere good pleasure from all eternity *elects* some to everlasting life," to the *exclusion* of *others*, and those thus excluded will suffer the wrath and curse of God in hell, i. e. in a place of never ceasing torment, then, and not till then, the doctrine of endless misery will be proved.

It is really curious to see, in the Evangelical Primer, Gen. iii. 8, quoted, to prove that "all mankind by the fall lost *communion* with God;" when directly after, verse 9—15, we have an account of a conference which took place between God and man, in which conference, God declared that the SEED of the woman should bruise the serpents head. Also to see Eph. ii. 3, quoted to prove that all are under the wrath of God, which text, in connexion with the context, clearly proves that this wrath was no barrier against their being quickened together with Christ. See the text in its connexion. Also Gal. iii. 10, to prove that all men are under the curse of the law, which curse will apply to the elect as well as the non-elect; and to shew that this curse is not an absolute barrier against salvation, it is said, verse 13, "Christ hath redeemed us from the curse of the law." If Mr. E. could have found any texts in the Bible more to his point, he undoubtedly would have quoted them, in the room of those he has inserted at large.

As to mankind's being liable to the pains of hell forever, we do not object to the words, if we may be allowed to apply a passage from the prophecy of Jonah, by way of explanation. "And Jonah was in the belly of the fish three days and three nights—the earth with her bars was about me *for ever*—yet I will look again toward thy holy temple—out of the belly of *hell* cried I, and thou heardst my voice!" Jonah i. 17. ii. 2, 4, 6.

MORAL REFLECTIONS.

Man, with all other animals is amenable to the laws of nature. He must *suffer* in common with the brutal creation, the *inconveniences*, as well as *enjoy* the *blessings* of life: and in this respect, man has no preeminence above a beast. (Eccl. iii. 19.)—But how long shall man be a slave to *fanaticism*? How long shall he fancy himself exposed to, and that millions of his fellow-nature must inevitably suffer, *infinite evils*, from which the brutal creation are entirely exempt? How long shall the most noble creature of this lower world be degraded below the reptiles of the dust? Is there no *antidote* to this deadly *poison* of *fanaticism*? "Is there no balm in Gilead, is there no physician there?" Or

have the physicians all become “physicians of no value;” like the shepherds of Israel, which “caused” the sheep to “go astray?” Who can wonder at the morbid apathy of human nature, when they have been taught from their cradles, yea, have drank in the idea, as it were, with their mother’s milk, that all, even the best of them, are by nature *totally depraved*! and that millions, and perhaps *they* among the number, were destined to *endless misery* even before they were born! How long shall children be taught the dreadful idea that God is their enemy! and that man, in a state of nature, (which, to say the least, is the state of all children) is obnoxious to Deity! And of course, liable to be sunk, at any moment, beyond the reach of mercy! Who made the wonderful discovery that a state of *grace* is something distinct from a state of *nature*? Is *grace* any thing less or more than mere *favor*? And does not man, even in a state of *nature*, enjoy the *favor* of God? To what source, except it be to the heated imagination and blind zeal of infuriated bigots, may be traced the origin of ideas so derogatory to the character of God, and hostile to the happiness of man? Have not fanatics, instead of remembering that “GOD CREATED MAN IN HIS OWN IMAGE,” created *gods in their own image*, and thereby “changed the glory of the incorruptible God into an image made like to corruptible man—and served the *creature* more than the CREATOR, who is blessed forever more?” Return, O, child of humanity! to the contemplation of *nature*—take for thine assistant the pure light of *divine revelation*—lay out of the scale the dogmas of human authority—behold things as they *are*, and not as they appear to be through the medium of a *false glass*—and remember that all facts that cannot be supported with such evidence as would support any other fact in a similar case, are not worth contending for. There are many sources of evidence that are permanent and may be relied on.—The same sun, from time immemorial, has given us light and warmth. The revolving seasons continue in the same order and succession. The fruitified earth continues to reward the labors of the husbandman. And nature herself is unbosoming her treasures on every side to render us happy. How then shall we say that God is inimical to man? And how shall we say that he is *not* so, if millions were destined to *endless misery*, even before they were endued with a *conscious* existence! When human nature shall have learned *that all-important lesson, necessary for every one to know*, that in very deed all mankind are “born free and equal;” that no beings in this lower creation can claim exclusive privileges; neither by birth, foreordination, or predestination; that all re-

ligion consists in *doing good* ; that the happiness of all moral nature is made up of the happiness of all the individuals that compose it ; that the more any one can contribute to the general welfare, the more he will increase his individual happiness ; that every idea of distinction amongst men, excepting that which proceeds from real merit, is destructive to genius, and inimical to virtue ; and that every idea of merit, excepting that which is derived from actual *deeds* of justice and benevolence, and not from any outward *profession*, or degrees of *honor* conferred by a privileged *order*, is *anti-christian*, and destructive to improvement—then—and not till then—shall we see the fulfilment of those scripture prophecies which speak of UNIVERSAL PEACE ! Then “ the lion and the lamb, (the strong and the weak) will lay down together,” and mankind will make one grand advance towards human perfection.

A radical change in the mode of thinking must be produced before man will learn his true interest. To produce which event, we must begin with *children* ; for it cannot be expected that those who have already grown old in *error*, will be very easily turned from their vain notions and superstitious ideas.

I say we must begin with the *rising generation* ; for so long as children are early impregnated with the idea that thousands and millions are born into the world under such circumstances that they must be inevitably miserable as long as God exists, (or that such an event is *possible*,) they will grow up in a state of *slavish fear*, with about as much liberty to *think*, as a man “ bound hand and foot,” would have to *walk* ; not daring to exercise that noble faculty which alone distinguishes man from the brutal creation.

The first impressions which children receive, are very lasting ; they continue to influence their conduct, in a great degree, thro’ life ; and though they should afterwards be rationally convinced that many of them were false, yet they continue more or less to feel their baneful effects. It is therefore a matter of the greatest importance that children should be early taught to have some just views of the character of God, as the creator of the universe ; the reverential homage due to that character, as the FATHER of the spirits of all flesh ; their continual dependence on him, as children of the most high God ; the relation which exists between God and all moral nature, by creation and providence ; and the moral obligations they are continually under, to God, and to one another, in consequence of those manifold blessings which they mutually receive, and reciprocally enjoy, under the auspices of divine LOVE. To produce such an effect, the “ Child’s Scriptural Catechism” is earnestly recommended as a suitable book to be taught to children.

POETIC DEPARTMENT.

ODE ON TIME.

Ere time—O who can stretch a thought
To unborn date, when time was not,
Or light from total darkness brought,
Or order in the system known ?
When atoms, particles refin'd,
Chaos of nature, uncombin'd,
Was all, except th' Eternal Mind,
Whose wisdom fills the radiant throne !

Unbounded love, th' Eternal Cause,
Or He who gave to nature laws,
Eternally without a pause,
Self-mov'd, omnipotent divine ;
Whose presence fills the vast expanse,
Did his own gracious will advance,
Celestial glories to enhance—
Eternity gave birth to time.

The system moves, the orbits form,
The sparkling gems the skies adorn,
And light proclaims th' effulgent morn,
Which shone to Deity alone ;
Revolving wheels in motion turn,
Their days and nights, and seasons learn,
All big with life, with ardor burn,
Kind providence with joy to own.

Th' eternal principle of life,
In nature's law is brought to birth,
Millions come forth, with joy and mirth ,
The work of an Almighty arm ;
Whose hand supports, whose hand defends,
Whose goodness every blessing sends,
Whose mercy unto all extends—
He will deliver us from harm.

E R R A T A.

No. 1. Page 16, line 7, for breast, read beast—p. 29, l. 22, f. least, r. lest.

No. 2. p. 71, l. 22, f. more, r. no more.

No. 3. p. 137, bottom line, after the word gone, r. before me—p. 138, l. 5, from bottom, f. of some, r. in some—p. 139, l. 1, delete is—p. 140, l. 20, f. notions, r. motions—*ibid.*, l. 2 & 25, after the word extrinsic, r. or intrinsic—p. 146. last period, r. But brotherly love is a safe barrier against a persecuting spirit; it is a devouring fire to all the machinations of the enemy of righteousness, and to all the hay, wood and stubble, &c.—p. 147, l. 18, f. , r. and—p. 161, l. 1, f. hence, r. here—p. 184, at the bottom, the whole of the following, after the word crystal, was left out through mistake. “And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb. In the midst of the street of it, and on either side of the river was the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.”

The tree of the knowledge of good and evil, which grew also in the midst of the garden, was then, no doubt, what it is now, which we may understand by the following scriptures. Rom. viii. 20, “For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.” vii. 23, “But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.” In this place perhaps it will be well to notice the two trees as represented by St. Paul in this 7th Chapter to the Romans, by two laws. In the 12th verse he says, “Wherefore the law is holy, and the commandment holy, and just and good.” Verse 14, “For we know that the law is spiritual; but I am carnal, sold under sin.” Verse 16, “If then I do that which I would not, I consent unto the law that it is good.” Verse 21, “I find then a law, that when I would do good, evil is present with me.” This law has been noticed from the 23d verse. In chap. 8th. 2, These laws are noticed in such a way as to give a clear idea of their powers and nature. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.”

P. 186, l. 20, f. when r. where—p. 187, l. 6, f. least, r. lest.